

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH, }
EDW. H. ANDERSON, } Editors.

HEBER J. GRANT, } Business
THOS. HULL, } Managers.

FEBRUARY, 1901.

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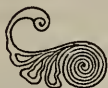
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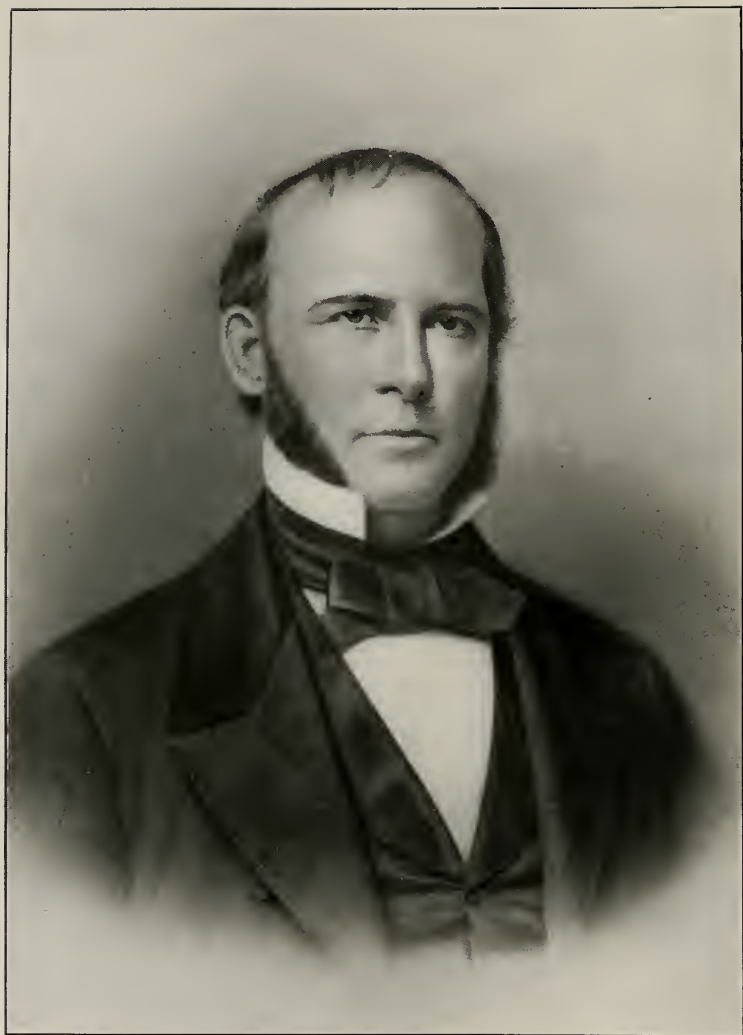
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GOVERNOR CHARLES DURKEE.
1865-1869

IMPROVEMENT ERA.

VOL. IV.

FEBRUARY, 1901.

No 4.

THE GOVERNORS OF UTAH.

HARDING, DOTY AND DURKEE.

The fourth governor of Utah was Stephen S. Harding. He was from Milan, Indiana, and is described as a man of learning, eloquence, energy and personal courage, by profession, a lawyer. He was born about 1812, and was, therefore, about fifty years of age when appointed governor of Utah. As we have already learned, he was not in sympathy with the people of Utah, and pursued a course that made the whole community his enemies. He demonstrated that he was insincere, and his whole course stamped him as a man who labored for popular applause—for the approval of the clamorers against the "Mormons," rather than to deal out justice to the people whom he was sent to govern.

He arrived in Utah on July 7, 1862, and remained only about eleven months, being superseded by Governor Doty. He left Salt Lake City on July 11, 1863, having been appointed United States Consul at Valparaiso.

His removal, together with that of associate judges Waite and Drake, was in response to a petition signed by more than two

thousand of the people, which set forth that these officials were striving to create mischief and strife between the people of Utah and the soldiers at Camp Douglas. President Lincoln was asked to appoint in their places men who would attend to the duties of their offices, honor their appointments, regard the rights of all, attend to their own affairs, and demean themselves as honorable citizens. A counter petition, signed by the officers at the fort, and the non-"Mormons," prayed for the retention of these officials.

It was President Lincoln's policy to let the "Mormons" alone, hence, he responded to these petitions by concessions to both parties. He removed the governor in response to the one, and Chief Justice John F. Kinney and Secretary Frank Fuller in reply to the other; the two latter, as we have seen, being in favor of the people, or, in the words of the counter petition, "subservient to the will of Brigham Young," and against the officials and non-"Mormons." In fact, Judge Kinney had stood between the "Mormons" and their leader, President Young, as a protector, very much like Governor Cumming had on a former occasion. He was sent to Congress as Utah's Delegate in 1863.

Governor Harding left "without the least demonstration from any party, and only one individual to bid him good-by," wrote President Young to President George Q. Cannon who was in England at the time.

The new officers appointed were: governor, James Duane Doty, who was in the Territory as superintendent of Indian affairs; secretary, Amos Reed, son of John Reed, of Colesville, Broom County, New York, who, in the summer of 1830, defended the Prophet Joseph Smith at his trial in that place; chief justice, John Titus, of Pennsylvania.

From the time that Governor Harding arrived until his departure, lively political turmoil was continued. The governor's first speech to the people was given at a grand celebration of the 24th of July, the fifteenth anniversary of the arrival of the Pioneers, and fairly bristled with fair promises, and eloquent laudation of Utah's pioneers, people, and their virtues. Speaking of the thirteenth article of faith, he said: "As the Great Master of sculpture gathered and combined all the perfections of the human face into one divine model, so you, in that one grand article, have bound in-

to one golden sheaf, all the Christian virtues that underlie our civilization."

Here is another outburst of truth:

On every hand I behold a miracle of labor. * * * You have indeed "caused the desert to blossom as the rose." Waving fields of gold, gardens containing all that is necessary for the comfort of civilized man; shrubberies that a Shenstone might have envied; orchards bending beneath the promise of most luscious fruit,—now beautify the fields which your industry has filled with new life, and where but fifteen years ago the genius of solitude, from yon snow-capped peaks, stood marking on her rocky tablets the centuries of desolation and death that rested on these same fields, since the upheaval force of nature formed the mighty zone that separates the two oceans that wash the shores of our continent. Wonderful progress! wonderful people!

On the 9th of Septembér, following, Col. Patrick Edward Connor arrived in Salt Lake to look for a site for a military post. His troops, California and Nevada volunteers, arrived at Camp Floyd on the 17th of October, and entered Salt Lake on the 20th, with colors flying. They were accorded a friendly reception at which Governor Harding again spoke, saying to the troops: "I believe the people you have now come amongst will not disturb you if you will not disturb them in their public rights and in the honor and peace of their homes."

Camp or Fort Douglas was founded by Col. Connor and his men on the 22nd. Here they went into quarters for the winter, planting their cannon on the bench overlooking Salt Lake City. Whether it was these, or the views of Col. Connor, who regarded the "Mormons" "traitorous and disloyal to the core," or the recently passed anti-polygamy act of Congress that changed the governor's friendly attitude, is not quite clear, but certain it is that from now on the executive with the associate judges became exceedingly bitter against the people.

The Legislature met on the 8th of December, and the governor's message to that body severely criticised the people for alleged disloyalty, and for failure to comply with the polygamy act recently passed. The old troubles and antagonisms were now aroused anew, fed by the bitterness of the associate judges, and encouraged by Col. Connor and his troops. The conditions were

very similar to those which existed in the days of Johnston's army.

Early in the spring of 1863, mass meetings were held to protest against the conduct of the three officials; their offensive conduct consisted in part in the insulting message to the legislature; in the action of the judges who secretly drew up a bill and sent it to Congress amending the organic act, and in the release of the dangerous Morrisite prisoners, upon whom sentences had been passed by Judge Kinney. For the latter act, Governor Harding was severely censured by the grand jury who presented him "as we would an unsafe bridge over a dangerous stream—jeopardizing the lives of all who pass over it—or as we would a pestiferous cesspool in our district breeding disease and death."

Such was the strained condition, when President Lincoln poured oil upon the troubled waters by the removal of Governor Harding and the appointment of Governor Doty, in response to the petition heretofore mentioned.

James Duane Doty, the fifth governor of Utah, was born in Salem, New York, November 15, 1799. He was admitted to the bar at the age of nineteen years, when he began practicing law in Detroit, Michigan, being admitted to the supreme court of the state. In 1819, he was appointed secretary of the Michigan legislature. He was a member of the legislative council of the state in 1834-5, at which time he introduced a measure providing for a state government, which was adopted by the council. In 1837, he was elected delegate to Congress.

Later, he removed to Wisconsin, and in 1849, was representative in Congress from that state. He was a conservative man, dignified, tolerant and liberal in his policy. When he took office as governor, he was a man of great experience in statesmanship, and he was associated in terms of friendship with the leading men of the country, having, as we have seen, occupied prominent public positions since he was a mere youth. As Indian Agent and Governor in Utah, he did his duty faithfully, and won the love and respect of the people, making friends on every hand and scarcely an enemy. During his career, there was an era of political good feeling in Utah which would have been perfect only for the antagonism that still existed between General Connor and the "Mormon"

authorities. Even this was greatly relieved by the open, straightforward course of the governor. The cause of this irritation was the declaration of General Connor that he desired to wrest from the "Mormons" and The Church "the absolute and tyrannical control of temporal and civil affairs." To do this, he intended to fill the territory with a new population antagonistic to the "Mormons."

Among the important historical occurrences of the Doty administration was the opening, in the fall of 1863, by General Connor, of the Utah mines; the establishment of the anti-"Mormon" paper, the *Union Vedette* and its opponent, the *Daily Telegraph*, the former appearing November 20, 1863, the latter in July, 1864; the celebration of the reinauguration of President Lincoln, March 4, 1865, in which both soldiers and citizens unitedly joined; the fearful national tragedy, the assassination of President Lincoln, April 14, 1865, which threw the whole territory into deep mourning; and the portentous visit of the Schyler Colfax party. These events were followed by the death of Governor Doty on June 13, 1865, while the Colfax party was still in Salt Lake City.

Governor Doty was deeply and sincerely mourned throughout Utah; business was suspended on the day of his funeral, until after his body was interred. His remains were followed to the cemetery by a large concourse of people, many of whom witnessed the services at the executive residence at 10 o'clock a. m., June 15. His body was reverently consigned to earth in the Camp Douglas cemetery.

Secretary Amos Reed now became acting governor, until the arrival of Governor Charles Durkee, September 30, 1865. The new governor took the oath of office on October 3, following, and proved an acceptable official. Charles Durkee, the sixth governor of Utah, was born in Royalton, Vermont, December 5, 1807. He was educated in his native town, and in Burlington Academy. He engaged in business for a short time, after which he emigrated to the territory of Wisconsin, which was organized in 1836, becoming one of the founders of Southport, now Kenosha. He was a member of the first territorial legislature of Wisconsin, which was held in Burlington, first settled in 1833, and now a part of Iowa, this state and Minnesota being at that time included in Wisconsin. In 1848, he was elected to the first state legislature of

Wisconsin, and was later elected as a "free soiler" to Congress, serving from December 6, 1849, till March 3, 1853. He was the first anti-slavery man from the northwest who served in Congress. He was elected by the legislature of Wisconsin a senator from that state for six years from March 4, 1855, taking his seat in the United States Senate on Tuesday, December 4, of that year. During this period he served as a Republican, succeeding Senator Isaac P. Walker. In 1861, he was a member of the peace congress, and in 1865 was appointed governor of Utah in which capacity he served until December 21, 1869, failing health having forced him to resign. He died on his way home, at Omaha, Nebraska, January 14, 1870.

On December 20, 1867, Secretary Amos Reed was succeeded by Edwin F. Higgins of Michigan. He took the oath of office on January 23, 1868, and in the early part of the following year was acting governor in the absence of Mr. Durkee. In this capacity, he addressed a very creditable message to the eighteenth annual session of the legislature which began January 11, 1869. S. A. Mann, of Nevada, succeeded as secretary in May, 1869, he having been appointed to the office April 27. He became the acting governor upon the death of Governor Durkee.

The leading historical incidents of Governor Durkee's administration will be mentioned in our next chapter.

NOW.

"Don't wait until tomorrow
To twine wreaths around my brow;
If flowers are to cheer me,
Let me know their beauties now!
Don't wait until tomorrow,
Or ask the Why or How;
Don't wait until I'm confined,
But bestow your roses now."

JOHN A. JOYCE.

“INFANT BAPTISM AND THE SACRAMENT.”

BY ELDER GEORGE REYNOLDS.

There appears in the December number of the ERA an article with the above title, treating on the right of unbaptized children to partake of the sacrament of the Lord's supper. With the conclusions of the writer on this point, I am in entire accord, but with some of the historical statements with which he strengthens his argument, I cannot agree.

He says:

Now, I find that the Savior did not scruple to administer the sacrament to children, or, for that matter, to grown men and women who had not been baptized. An account of his visit to this land is found in III Nephi, commencing with the 9th chapter. Chapter 11: 21 reads as follows: “And the Lord said unto him, I give unto you power that ye shall baptize this people *when I am again ascended unto heaven.*” Prior to his ascension, and consequently before any of the Nephites had been baptized, he commanded the multitude to be seated, and administered to them bread and wine and instituted the sacrament. This multitude numbered “about two thousand and five hundred souls, *and they did consist of men, women and children,*” none of whom had been baptized. (III Nephi 17: 25; 18: 1-9.) It was not until after this, (Chapter 19: 11, 12) that the twelve disciples were baptized.

My position is that when the Redeemer after his resurrection, visited the Nephites on this continent, he found The Church in a partially disorganized condition by reason of the terrible calamities and great destructions that had befallen the people at the time of he overwhelming catastrophies that marked his death; but that

The Church had been in existence all the time, in more or less completeness up to the hour of his coming, and that many of those who were baptized by his direction had previously received this holy ordinance; or, viewing the question from another point, he did exactly what President Brigham Young did when in these last days the Saints reached these valleys after the expulsion from Nauvoo, he called upon them to renew their covenants.

To strengthen my position, we will go back in the history of the Nephites for, say forty years; as that period may, for our purpose, be regarded as covering a generation. That is to the year B. C. 6, as the Savior appeared in the 34th Nephite year after the signs were given to that people of his birth in the land of Jerusalem.

In the first named of these years (B. C. 6,) Samuel, the Lamanite, appeared on the walls of the city of Zarahemla and delivered his momentous message, with all its glorious, its wonderful and its terrible prophecies. The greater portion of the people rejected the word of the Lord which this prophet brought. Others accepted his message, and of them it is said:

As many as believed on his word, went forth and sought for Nephi; and when they had come forth and found him, they confessed unto him their sins and denied not, desiring that they might be baptized unto the Lord.

But as many as there were who did not believe in the words of Samuel, were angry with him; and they cast stones at him upon the wall, and also many shot arrows at him, as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones, neither with their arrows.

Now when they saw this, that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptized.

For behold, Nephi was baptizing, and prophesying, and preaching, crying repentance unto the people; showing signs and wonders; working miracles among the people, that they might know that the Christ must shortly come. (Helaman 16: 1-4.)

Six years later, or in the year of Christ's birth, we read:

And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which, there were a

great remission of sins. And thus the people began again to have peace in the land. (III Nephi 1: 23.)

The Nephi here spoken of is the son of the Nephi mentioned in the previous quotation. He succeeded his father in the custody of the sacred records, was the leading spirit in The Church, and was the first chosen by Jesus to be one of the Twelve Disciples. Of this Nephi it is written:

And it came to pass that Nephi, having been visited by angels, and also the voice of the Lord, therefore having seen angels, and being eye witness, and having had power given unto him that he might know concerning the ministry of Christ, and also being eye witness to their quick return from righteousness unto their wickedness and abominations;

Therefore, being grieved for the hardness of their hearts, and the blindness of their minds, went forth among them in that same year, and began to testify boldly, repentance and remission of sins through faith in the Lord Jesus Christ.

* * * * *

And Nephi did minister with power and with great authority.

And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ, that angels did minister unto him daily;

And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people;

And the people saw it, and did witness of it, and were angry with him, because of his power; and he did also do many more miracles, in the sight of the people, in the name of Jesus. (III Nephi 7: 15-20.)

The above is a portion of the Nephite record of what took place in the 31st year of the Savior's mortal life.

More than a year later, or in the commencement of the year immediately preceding the crucifixion of the Redeemer, we are told:

And Nephi did cry unto the people in the commencement of the thirty and third year; and he did preach unto them repentance and remission of sins.

Now I would have you to remember also, that there were none who were brought unto repentance, who were not baptized with water;

Therefore there were ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins. And there were many in the commencement of this year, that were baptized unto repentance. (III Nephi 7: 23-26.)

From the above extracts from the Book of Mormon, it is evident that up to within a few months of the visit of the Redeemer, not only was Nephi himself baptizing the people, but that he ordained other men to this same ministry and to baptize those who repented of their sins.

But it may be asserted that we have no direct proof that any one of those who were baptized by direction of the Lord Jesus had ever before received this ordinance. True, none were mentioned by name, but the presumption is overwhelmingly strong that they were; for the Savior expressly tells those whom he visited that they were "spared because they were more righteous than those who had been destroyed." Then, again, it would be difficult to conceive that such a man as Nephi, who had been officiating in the priesthood, who had been performing mighty miracles, who had been giving authority to others to baptize, and who had been baptizing, was not himself baptized. Such an idea supposes a condition entirely opposed to the regular order of God, and for which no apparent reason can be assigned: there was no necessity for such a departure. I will admit that there are a few cases in the history of The Church where men have received the priesthood before they were baptized; but in these few cases the conditions have been entirely different to those that existed among the Nephites during the period which we have been considering. We will say nothing of those who were ordained, as was Jeremiah (Jer. 1: 4, 5,) before they came upon this earth. Such ordinations have nothing specially to do with our argument; but there are others to which attention may be drawn. The Book of Abraham tells us that the grand key words of the holy priesthood were revealed to Adam in the garden of Eden. (Explanation of circular cut.) Yet in the writings of Moses (Pearl of Great Price, page, 34, edition of 1888,) we are told that Adam "was caught away by the Spirit of the Lord, and was carried down into the

water, and was laid under the water, and was brought forth out of the water. And thus he was baptized." This was after his fall and expulsion from the garden.

There is another remarkable case wherein a prophet of the Lord baptized himself at the same time that he baptized another. It cannot however be definitely determined from the record whether he had beforetime been baptized; all that can be said is that nothing is mentioned of his previous baptism. We refer to Alma, the elder. It is written:

And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you; and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. (Mosiah 18: 12-14.)

This took place at the waters of Mormon about 150 B. C. You notice that Alma claims to have authority from the Almighty God, and nowhere is that authority disputed in any of the sacred scriptures.

Then we come to John the Baptist. Of him it is recorded:

Therefore he [that is the Lord] took Moses out of their midst, and the Holy Priesthood also;

And the lesser priesthood continued, * * * which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power. (Doc. & Cov. 84: 25-28.)

Certainly it will not be claimed that John was baptized before he was eight days old.

This same John came in these last days and conferred the Aaronic Priesthood upon two men—Joseph Smith and Oliver Cowdrey—neither of whom had been baptized. At the same time that he conferred this power, he commanded them to go and be baptized, and gave them instructions that Joseph should baptize Oliver, and that afterwards Oliver should baptize Joseph. This they did as they were commanded. (See Pearl of Great Price pp. 105, 106.)

There needs must be a beginning to all things on earth; and when the Lord opened a new gospel dispensation, he permitted necessary departures from established rules, even if the Holy Spirit had to baptize a man, or the man baptize himself, or angels be sent to confer the priesthood, as in this latter dispensation; but there was no necessity for such departures on the occasion that Jesus ministered to the Nephites.

MUSIC.

It has been observed, "A man often forgets his friends, his native land, and sometimes his language, but the songs of childhood and youth never fade from his memory." Goethe bears testimony that in music the worth of art is most apparent, since it requires no material, no subject-matter whose effect must be deducted. It is wholly good and pure, raising and ennobling whatever it expresses.

"It is a strange thing," fitly exclaims Lady Eastlake, "the subtle form and conditions of music. When the composer has conceived it in his mind, it is not there; when he has committed it to paper, it is not there; when he has called together his orchestra and choristers from the north and south, it is there, but it is gone again when they disappear. It has always, as it were, to put on immortality afresh. It is forever being born anew—born, indeed, to die and leave dead notes and dumb instruments behind. No wonder that it should have been men with shallow reasoning powers and defective musical feelings, who in the fugitiveness of the form have seen only the frivolity of the thing and tried to throw contempt upon it accordingly."

PHYSICAL EVIDENCES OF THE DIVINE MISSION OF THE PROPHET JOSEPH SMITH.

BY DR. SEYMOUR B. YOUNG, OF THE FIRST SEVEN PRESIDENTS OF
SEVENTIES.

In 1832, the revelation was given to the Prophet Joseph concerning the war that was to come to pass between the North and the South. He predicted on August 6, 1842, that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would lose their lives through persecution and suffering brought upon them by their enemies, but some of them would live to go there and assist in making settlements, and see the Saints become a mighty people. The angel Moroni stated to the Prophet Joseph that his name should be had for good and evil throughout the world.

In 1841, parties from Missouri, having a warrant for the Prophet Joseph, arrested him and sought to kidnap him over the line into the State of Missouri, and there take his life. But fortunately the services of Stephen A. Douglas were secured. He gave a hearing of the case on a writ of *habeas corpus*, procured for the Prophet from Charles A. Warren, Esq. Joseph thus gained a trial in his own state, and was set at liberty.

Judge Douglas seemed to have much friendship for the Prophet and became quite familiar and friendly. He told the Prophet of some of his aspirations, in regard to being a senator of the United States from Illinois, etc. The Prophet later said to him, "Mr. Douglas, you will not only aspire to be a senator, but you will

aspire to the presidency of the United States as well. But if you ever turn your hand against me or against the 'Mormon' people, you will feel the weight of the hand of the Almighty upon you."

The question of slavery was always a very vital question between the North and the South, and especially was it brought to bear upon the Latter-day Saints, as they began to settle in the State of Missouri. The settlers of that state claimed that the Saints were abolitionists from the North, and that they should not find a home within the state on account of their abolition sentiments. This feeling continued to grow, and hatred to increase against them, until they were finally driven from the State of Missouri, not for this alone, but for religious bigotry and hatred held against them because they had the Gospel of the Lord Jesus Christ. This ill-feeling was more intensely developed in the minds of the religious leaders and teachers than of the common people.

The Prophet Joseph seeing this, and realizing the extent of the persecution that would overtake the Saints, said to them, in substance, "Not only will it be persecution from the county, but from the state, and then from state to state, and finally the United States will array themselves against the Church of Jesus Christ of Latter-day Saints."

In 1859, John Brown captured Harper's Ferry, Virginia, with its arsenal and all the arms and munitions of war contained in that great depository, holding it for several days. His army consisted of twenty-five men besides himself; and yet, notwithstanding the smallness of the invading party, they held the arsenal and kept the officers of the law at bay until the militia and the State guards were called out under the direction of Governor Henry Alexander Wise, when John Brown and his followers were captured. Seven of them were tried and hanged for rebellion against the State of Virginia, the rest making their escape into other states. This seemed to be an opening wedge, and only served to concentrate the hatred and set on fire the passions of the southern slave owners. In 1860, prominent southerners held a convention in South Carolina, and declared that the union heretofore existing between South Carolina and other states, known as the United States of America, was this day dissolved. Following this came the assembling of the secession army early in 1861: and on April 12, the

bombardment of Fort Sumter by G. T. Beauregard, commander of the secession forces, was ordered and continued until the surrender of that fort. The gun which fired upon Fort Sumter was practically the first of the war, and men who were conservative and peace-loving held their breath in wonder and said, "What will be the next move, and what will the South do next to precipitate a rupture between the Northern and Southern States?"

Abraham Lincoln was inaugurated March 4, 1861, as president of the United States. Stephen A. Douglas had run as a candidate for election on the ticket of the Northern Democrats, and had stumped the country alongside of Mr. Lincoln, and it was thought that the "Little Giant," as Douglas was termed, though a very short man in stature, was head and shoulders above Lincoln, his tall antagonist, in the race for the presidency. But the prediction of the Prophet Joseph Smith stood in the way of Douglas, who had opposed the Saints, and when the votes were counted, Abraham Lincoln had one hundred and eighty of the electoral college votes, the others being divided among three other candidates, Douglas only securing twelve for his share.

Douglas was a member of the Senate in 1847-61, and he stood up in 1854 and said: "Gentlemen, the 'Mormon' question seems to be the question of the hour, and I have this to say of the 'Mormon' people. I consider 'Mormonism' a loathsome ulcer upon the body politic; and had I the power, I would eliminate it with the surgeon's knife." Whether or not Mr. Douglas realized the fact that he was sealing his own doom and preventing himself from ever attaining to the office of president of the United States, we cannot say, but he had been warned by the Prophet Joseph that should he array himself against the Church of Jesus Christ of Latter-day Saints, he never would succeed in attaining the presidency.

At the firing upon Fort Sumter, the war of the rebellion began, and in the very place where, twenty-nine years before, the Prophet predicted that it would begin. The revelation goes on to say that the Southern States should call upon Great Britain for aid, and in fulfillment of this prediction James Murray Mason and John Slidell were sent as envoys to solicit aid from Great Britain. After being taken by Wilkes on the *Trent* and imprisoned in Boston for several months, they were finally set at liberty and went as

directed by the Confederate government, to solicit recognition and belligerent rights; and, as a result of the sympathy elicited in Great Britain for the Southern States, the steam-sloop *Alabama*, under Captain Semmes, was sent to make predatory warfare on the merchant marine and other ships of the United States. In 1871-2, a tribunal of arbitration from the nations of the United States, Great Britain, Italy, Switzerland and Brazil sat at Geneva, Switzerland, and under their decision England paid fifteen millions and five hundred thousand dollars in gold to the United States for the aid she had given to the Southern States, thus fulfilling another prediction of the Prophet Joseph in regard to this great war.

The revelation, continuing, says, "After many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war." On September 22, 1862, President Abraham Lincoln issued his emancipation proclamation, freeing the slaves in all the states which should be in rebellion on the following January 1, 1863. In that proclamation he makes this suggestion, that the black man, freed from his former master, be allowed to enlist in the United States army and navy, and thus help to maintain his own freedom; and, in consonance with this suggestion, we know that many thousands of them did enlist, for there were eighty-seven regular regiments filled by the former slaves of the south, who were "marshalled, and disciplined for war," and who fought heroically against their former masters.

"The remnants who are left of the land," continues the revelation, "shall become exceeding angry, and shall vex the Gentiles with a sore vexation." This, I consider, was verified in the Seminole war. Also in the massacre of Custer near the Little Big Horn River, Montana, also in the fearful raids of Geronimo in Old Mexico and Arizona. Also in other raids of Apache chiefs who attained distinction in their massacres of white people, along the plains from Omaha to San Francisco, over the road traveled by the emigrants from the year 1861, to 1876, which was almost a continued scene of massacre of emigrants and robbing of their trains, as they were journeying to Oregon and California. The idea was prevalent in the minds of these savage leaders and chiefs, that they must, for their own welfare and the continuance of their lives and the lives of their people, exterminate the white race entirely. Of course, they

did not succeed in this, and the Prophet's prediction did not anticipate that they would succeed; but they did become sorely vexed, and they did severely show their vexation in their massacre of thousands and thousands of white people in parts of the United States.

The prediction that the Saints would be driven from city to city, and from state to state, and that many should lose their lives, through persecution and through sickness and suffering, and that finally they should go to the Rocky Mountains and there see the Saints become a great people, has been verified to the very letter. The further prediction that the town and the city and the state should declare themselves in opposition to the Latter-day Saints, and that finally the whole United States would array themselves and declare themselves in opposition to The Church, has been literally verified; for, during the last great raid on plural marriage, there were head-lines in all the journals east and west, north and south, in the leading papers of the day, published in glaring letters, as captions of news and telegraphic dispatches, "The Government of the United States *vs.* the Church of Jesus Christ of Latter-day Saints."

Other predictions made by the Prophet Joseph Smith that have had their fulfillment we are conversant with; and those predictions which have not yet been fulfilled, will be to the very letter, for the Lord has declared that not one word of his should fall to the ground, nor one jot or tittle fail of fulfillment.

An amusing incident may be related here pertaining to the experience of Lincoln and Douglas, while they were stumping the different states prior to the election of 1860. They both met in Cleveland, Ohio, and arrangements were made for them to speak before the same audience, on the same evening. Douglas made the first speech, and, it is said of him, that that was the greatest speech of his life; at its close, the large audience arose, cheered him and shouted until they were seemingly exhausted. It was whispered among Lincoln's friends that Mr. Lincoln could never reply to the able and eloquent address of Mr. Douglas. After the applause had subsided, and the audience had quieted down, Lincoln arose amid the breathless silence that followed, straightening his long figure, deliberately drew off a linen duster, folded it into a

compact bundle, and, turning around handed it to a gentleman who sat on the rear of the stage and said: "Here Saul, hold my coat while I stone Stephen."

The result was magical, the great auditorium again became a shouting, surging mass, and so great was the ovation that Lincoln was compelled to wait several minutes before he could be heard, but now he, too, had caught the ear of the multitude, and he bent the energies of his gigantic mind to the pleasing task of replying to his antagonist. It has been said that Lincoln never made a greater speech in all the campaign, and that from that very night dated his political ascendancy over Mr. Douglas, yea, that he stoned him politically to death, for that night's debate seemed to settle the question of defeat for Stephen A. Douglas.

The record of Joseph Smith is an inspiration, and shows to what sublime heights a man may attain, who, under the inspiration of the Lord Almighty, follows that inspiration, never swerving, never turning to the right nor to the left, but with the courage of his convictions pressing forward to his high destiny. I testify that this exalted character Joseph the Prophet, maintained, and as he truly said when bidding his brethren good-by at the foundation of the Nauvoo House, and, indeed, prophetic were his utterances: "I am going like a lamb to the slaughter, but I have a conscience void of offense toward all men."

As a boy, he was studious and thoughtful beyond his years. As a youth, he received and accepted responsibilities that would have overawed baser minds. In the days of his youthful manhood, he became a leader of men. What gave him this influence, this prominence? It was due to the fact that God had chosen him; also to the fact that he was uncompromising in his devotion to what he conceived to be right. With him, between right and wrong, there was no middle ground.

In him was found, coupled with the unselfish and unequalled zeal of a covenantor, all the chivalry of a knight of the olden time. He was of the material of which martyrs are made. If a sense of duty required, he would have suffered at the stake with John Rogers. Joseph Smith's highest ambition was to know the mind and will of the Lord, and then to devote himself to complying with it. It was never necessary to run the course or measure the distances

of his career, in order to fix his position. Once establish the basic line of right, and you could find Joseph Smith. To what to him was duty, he was as constant as a fixed star. He is one of those of whom the poet said,

His record has outlived him.

Coming generations will revere his name, and among the leaders of his time, he will be known as the greatest.

The looms of time are never idle, and the busy fingers of the weavers are ever weaving, as into a tapestry, the many threads and colors that make up our several lives; and when these are exposed to critics and admirers, there shall be found none of brighter colors or of nobler pattern than this life of Joseph Smith, the "Mormon" prophet. His mission was indeed that of a great prophet. The scorn of a religious world, the persecutions from narrow-minded zealots, had no weight with him; and he truly said of himself, "I am accustomed to swim in deep waters, to meet a frowning world, to face bitter and unrelenting foes. I have cut the gordian knot with truth, diamond truth."

A TRIBUTE.

Stand by, Old Time, with your measured tread and your shadowed wings
of gray,

For I, with my feeble pow'rs to do, would paint you anew today.

I would sweep from your true old visage the lowering man-made
guise,

And make it kind as an angel's with love in your old, dim eyes.

I would take from your knotted fingers the scythe with its blade all
bare,

And cast it back to the idle hands that place its cold gleam there.

I would take from your hold the wheels of war whose clangings never
cease,
And plant in its stead the scrolls of light and the olive branch of
peace.

Benign Old Friend! with your frost-hung wings and your grizzled strands
of hair—

'Tis men who wind up the wheels of strife and cast them everywhere.
From your sun-lit dial the years of life fall quietly down as dew,
And only the Sons of Earth fling forth the ruin ascribed to you.

The snows of age from your whitened hands heap silently year by
year,

But men's deceits blanch the hairs of youth in a single day of fear.
'Tis men who hew down the cities' pride that gladdens the lonely
plain,
Who pillage the holy, templed heights and scatter the altar's flame.

'Tis men who stamp out the prints of art 'neath the engine wheels
of war,

Who hide in the marble dust of blight the flowers of golden lore:
Who plunge through the vestal halls of peace in the groves of Elysian
shade,
Who sow the tares of desolate waste where the fields of grain are laid.

'Tis men who dash, in their seething rage, at the steadfast forts of
truth,

Who batter the walls of sanctity and sever the years of youth:
Who crush and blight, who fell and slay with the scythe of their own
decline,

And, hiding their guilty hands, would stay thy quiet advance, Old Time!

BERTHA E. ANDERSON.

A SHIPWRECKED LIFE—A "MORMON" STORY.

BY SAMUEL SORGHUM.

[NOTE TO THE EDITOR: "Mormon" stories are always in season. I observe that the magazines still publish them occasionally. Recognizing your enterprise and desire to keep up with the times, I send the following story of outrage and suffering for your use if desired.—S. S.]

SALT LAKE CITY, UTAH, June 15, 1899.

MY DEAR JULIA:

It is now three days since we arrived in this the so-called "City of the Saints."

The scenery is perfectly charming. The trees, which are everywhere, have donned their loveliest attire; the valley is carpeted with green. The mountains are sublime, and the sky is like that of Italy. What more lovely than a day in June in this the very garden-spot of—I was going to say "of the Lord." And so sad to reflect, that amidst so much natural beauty, only man is vile!

Yes, we are in one of America's most interesting cities, the "Mormon" capital. Here are their temple and their tabernacle and here are found their chief men. Here, indeed, is the spot where blooms the upas tree of polygamy, from which go forth its poisonous vapors throughout the length and breadth of these inter-mountain regions.

Aunt Susan and I were both very anxious to get acquainted with some polygamous family in order to see for ourselves, and not through the medium of lying hack-drivers, how this dreadful system actually worked. You know, I suppose, that it is now nearly ten years since the "Mormons" ceased celebrating polygamous mar-

riages; notwithstanding this, however, the old polygamous families, in many instances, still maintain their former relations and the workings of the system are therefore still visible.

Good fortune favored us, for this evening, the third of our stay, we strolled out into the less thickly-populated parts of the city, and in passing a double house of fairly fine appearance having two front doors, (meaning two wives) we observed a rather handsome but very sad-looking woman leaning on the post of the front gate. We walked slowly past the house, filled with curiosity, and Auntie said she felt certain there was a tragedy in the life of the woman. After walking a short distance, Auntie reached a conclusion, and said we would turn back and would find some excuse to speak to her. So we returned to the gate, and Aunt Susan inquired her way to the hotel. To this question, the woman replied in a voice full of sweetness but ineffably sad.

We saw that the woman was not old, yet the lines were deep-set in her forehead, her hair was gray, and the light of buoyancy and happiness had passed out of her large, expressive eyes. Aunt Susan ventured to remark that she seemed to be in poor health, to which the woman replied that her physical health was fairly good, but, alas! there were some ills worse than those of the flesh. (Oh, that I might efface from my memory the sadness of the story of wrong that followed! That such things have been permitted to grow and flourish under the flag of a civilized country, is enough to bring the blush of shame to our cheeks.)

The woman's remark was the very cue that Auntie was hoping for, and she quickly rejoined, "Yes, the troubles of the mind are infinitely more dreadful than those of the body; but, if you will pardon me, I cannot but believe that through brooding or perhaps bodily weakness your little rill of troubles has become a flood, which now threatens to undermine your happiness." Auntie is shrewd, isn't she?

"My little rill of troubles, you say, indeed, madam! Were the chief woes of our sex marshaled for inspection, which would be more overwhelming than love spurned and a happy home shipwrecked?"

The good woman relapsed into a pathetic silence, not caring obviously to communicate her experiences to strangers.

"Have you lived among the 'Mormons' long?" asked Aunt Susan, who was not to be discouraged from such a promising investigation.

"Yes," was the reply. "I was married when quite young in the State of New York and immediately moved out here—that was more than twenty-five years ago. All was happiness and joy in our family until *she* appeared on the scene; since then the bark of matrimony has often been well-nigh wrecked upon the turbulent seas of domestic discord."

"Poor soul!" exclaimed Auntie, moved almost to tears by womanly sympathy and the excitement of the chase, "then indeed, as I feared and expected—there is another woman claiming your husband's affections."

"Alas, madam, what you say is too true," sighed the hopeless creature in front of us. Her misery was complete, and our feelings a mixture of pity and indignation—pity for the victim and indignation at the system. (I want you to tell your brother, Congressman Tom, for me, that he should not cease his noble opposition to 'Mormonism' until the unholy structure is pulled down and carted away like their once famous temple at Nauvoo. And I want you to sign that anti-Roberts petition for me in church, the one that is circulating in the Sabbath School, the other at the Christian Endeavor meeting and the one in Rutbier's drug store.)

At this juncture, an ill-visaged but richly dressed woman came out of the farther door of the double house, accompanied by a man with a long beard, (every inch the typical "Mormon," as we see him pictured in the humorous papers.) They passed by us out of the gate and down the street; the woman was palpably embarrassed giving no word or sign of recognition to our friend, and the man muttered under his breath as he passed sullenly by that she need not expect him at supper.

"That is your husband?" inquired Auntie with bated breath. The answer was a nod accompanied with a look of scorn directed towards the retiring couple. After a few moments' pause, she said, taking a locket from her throat and passing it to Auntie, "These are the pictures when we were first married, of the man whose coarse and repellant features you have just seen, and of myself, now wrinkled and worn out." Within the locket were the faces of

a handsome young man, with a frank and honest countenance, and of a young and beautiful girl with a round and happy face.

Could it be possible that time had wrought such a change; those once attractive and manly features had become brutalized and that sweet, girlish face embittered! There was a wisp of rich brown hair in the locket which the poor creature said was cut from her own head in those once happy days.

Auntie ventured to say that the woman was probably his favorite, and that she received not only the chief part of his affections but the chief part of his income as well.

"Favorite! of course;" hissed the woman, betraying a depth of hatred that boded no good to the guilty couple, "the smiles which he was wont to lavish on me, and which, fool that I was, I believed to be so genuine and so permanent are now stored up and expended upon that coarse creature, who has not hesitated to secure her own happiness by stealing that of another. She basks in the sunshine of his favor, while I, lawful wife, must languish in bonds of despair. His income! You are right, it is precious little of it I now receive beyond what is essential to provide the bare necessities of life. She flaunts her silks, while I am forced to content myself with challis. Madam," she exclaimed in a final outburst of passion, "you have heard a great deal about the unhappy homes of Utah, but nothing you have read is more bitter than my own experience."

At this juncture, she excused herself, bidding us good evening and withdrawing into her desolate and unhappy dwelling.

We retraced our steps sadly to the hotel, Auntie expressing her determination to follow up the adventure in the hope of doing something to alleviate the situation of the wronged woman. If anything more happens I will write you. It is now quite late. Good night.

Affectionately,

LILLIAN.

NEXT EVENING.

MY DEAR JULIA:

I wrote the foregoing letter last evening after our interesting experiences. I must tell you the sequel. Repeating our little

promenade this evening, we happily found our heroine once more at the gate.

In a spirit of greatest consideration and tenderness, we approached her, and were invited into the house which we found to be comfortably though not luxuriously furnished. Then the following conversation occurred, started by Aunt Susan:

"How long have you been a 'Mormon?'"

"Me!" exclaimed the woman with surprise. "I have never been a 'Mormon.'"

"I beg your pardon humbly," said Auntie, somewhat flustered, "I certainly understood you to say so. Well—your husband—how long has he belonged to that Church?"

"My husband a 'Mormon!' Why madam, you are indeed a stranger; my husband is one of the most prominent 'Mormon'-eaters in this part of the city."

Auntie was quite lifted off her intellectual feet by this time, and could only exclaim, "And the other woman, who is she?"

"She is the accursed mistress of my lord and master."

"And lives next door!" shouted Auntie, taking off and wiping her spectacles in sheer desperation.

"Not at all," said our martyr, "that is my husband's sister, to whom I have not spoken for three years."

"Good gracious! Good evening!!" said Aunt Susan, in high disgust that she had wasted so much honest sympathy.

"I thought," exclaimed Auntie on her way to the hotel, "that this was a 'Mormon' outrage, but it turns out to be an utterly prosaic case, too common to deserve our sympathy or to awaken our interest."

Of course, I shared in Auntie's disappointment at the grotesque ending to our romance, but I could not quite agree with her logic. On the contrary, dear Julia, the little incident has taught me that in our anxiety to relieve others of their moral beams, we should not be indifferent to our own social moles.

As ever,

LILLIAN.

DIED IN THE FIELD.

(Suggested on hearing of the death of a young missionary in the field.)

"Died in the field!" The news comes flashing o'er
The wires, and sends a thrill of sorrow home.
Died in the field, the missionary field!
Away from home, perchance from wife, and child,
From aged mother waiting that her eyes
May yet behold his fair and smiling face,
Ere they shall close in that long sleep of death.

Died in the field; died on the battle field!
Nor ever wavered from his duty's call;
But, at the Master's bidding, girded on
The armor of the Lord; and marched in faith
To the unselfish service of his God.
Firm in the battle's din, he fearless stood;
His loins girt 'bout with saving gospel truth;
His breastplate was of shining righteousness;
The shield of faith was on his strong left arm;
The helmet of salvation, on his head;
In his right hand, the keen, two-edged sword
That cleaves the joints, the marrow penetrates—
Thus armed, he stood: a stranger to defeat,
'Though 'mid the foe he fell; fighting, he died!

Died in the field, God's glorious battle field!
What blessed place to die! A spirit much beloved
He must have been,—a soldier brave,
To have such height of honor granted him.
Then comrades, lift his body gently, lift,
Bear it home upon his burnished shield.
He seems no more, but He who called him hence—
The Captain and the Lord of battling hosts—
Will crown him victor, and adorn his brow
With laurels of the everlasting life. NEPHI ANDERSON.

GIFTS, AND GIVING.

BY SARAH E. PEARSON.

I have sometimes wondered just how far the graciousness of giving can be exercised in strict justice to both giver and receiver, and how far the command of Jesus to the rich young man to "sell all that thou hast and give to the poor, and follow me," is applicable to those of mankind in general who are trying to obey the teachings of the Divine Law-giver.

I take it that a man's first duty is to his own—to those whom God has entrusted to his care; for it is written, "He who provides not for his own household is worse than an infidel;" but, though "charity begins at home," it should by no means end there. The greatest commandment, we are told, is to "Love the Lord thy God with all thy heart, and thy neighbor as thyself," and being able to do the one will insure our being able to do the other, difficult as it may seem to selfish, fallen humanity.

"It is better to give than to receive." I know it because I have proven both—but it is good discipline to be at times the recipient of gifts and favors from others, for it teaches us by comparison and contrast how to give understandingly, lovingly, and gracefully, that those we seek to benefit may not be wounded and humiliated.

Has the receiver of your favors appeared to you unappreciative? ungrateful? Then you see that, perhaps it may be your own fault, in not knowing how to give.

I remember of a lady once proffering me a favor, and when the tears started to my eyes, she exclaimed, "Well, I don't see why you need to feel badly about it, you're poor ain't ye?"

I rushed out of sight to give vent to passion of sobs I could not control. After a while, she came in, and in an apologetic way remarked that she hoped I wasn't hurt; that she thought it always best to be frank.

"You *were* frank, brutally so," I replied, with a little quivering grimace, "but maybe it has done us both good." And it did, for it helped us each to understand ourself and each other better, and we were always good friends after that.

The donor must not appear pompous or overbearing, neither patronizing, nor the one he seeks to benefit supersensitive, though perhaps he may be diffident and awkward, and it may even happen that he is so constituted as not to recognize either the giver's compliment or sacrifice. In either case, fret not, for your reward is sure, as the immutable law of compensation always is. Let us give for the sake of benefiting, and not for the reward of thanks, sweet though it be to our ears.

Emerson says, "the law of benefits is a difficult channel which requires careful sailing * * * but our tokens of compliment and love are for the most part barbarous.

"Rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. 'Thou must bleed for me.' Therefore, the poet brings his poems; the shepherd, his lamb; the farmer, his corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing. This is right and pleasing, for it restores society in so far to its primary basis when a man's biography is conveyed in his gift, and every man's wealth an index to his merit. But it is a cold, lifeless business when you go to the shops to buy me something which does not represent your own talent."

But the greatest of philosophers embraced all the most salient points in the one sentence, "He that hath pity upon the poor lendeth to the Lord."

If we learn not to give, we miss some of the sweetest joys of living. He is the greatest who confesses the most benefits, but base indeed is he who receives benefits from others and himself conveys none. It is not in the nature of things that we often have the privilege of in turn helping those who have helped us, but we can

pass it on; that is, help others when the opportunity offers, and in that way square the debt.

If God "loves the cheerful giver," he also loves justice quite as well as he loves mercy, and the old maxim to "be just before we are generous," is worth remembering, especially with the impulsive and those inclined to be over-generous.

The truest charity is in putting the needy in a way of honorably helping himself. Then he retains his self-respect and can render back to you due gratitude without envy. In that way, your gift is a benefit, as you would wish it to be; whereas, if your assistance takes away the desire or the ability of the recipient to help himself, it does him a positive injury in that it makes a pauper of him. It is such mistaken charity which crowds a debased humanity into soup-kitchens and kindred institutions of modern mushroom civilization.

When we have done all we can for ourselves, and there is still a dearth of necessities, we can accept the help which the perfect law of The Church provides, with mutual feelings of respect, but the same divinely-revealed code of laws declares that "the idler shall not eat the bread of the laborer."

THE RECOMPENSE.

"The longer on the earth we live,
And view the various qualities of men,
Seeing how most are fugitive
Or fitful gifts at best of now and then,
Wind-wavered corpse-lights, daughters of the fen,
The more we feel the high, stern featured beauty
Of plain devotedness to duty,
Steadfast and still, not fed with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days."

JAMES RUSSELL LOWELL.

THE WORD OF WISDOM.

BY ELDER JOHN T. MILLER.

The Lord imparted from above
The Word of Wisdom for our blessing,
But shall it unto many prove
A gift that is not worth possessing?

Have we not been divinely taught
To heed its voice and highly prize it?
Then who shall once indulge the thought
It can be better to despise it?

Has self-denial grown a task?
Or has that word been vainly spoken?
Or why, I fain would humbly ask,
Why is that word so often broken?

It is a straight and narrow way
That leads to the celestial city;
That high-taught Saints should go astray
Through Gentile customs is a pity.

O, that the Saints would all regard
Each gracious word that God has given,
And prize the favor of the Lord
Above all things beneath the heaven!

ELIZA R. SNOW.

The above comes to us with double force at the present time when an epidemic threatens our homes; but we cannot help thinking that such a condition is made possible through our negligence

to the simple principles given in the Word of Wisdom, because it is there plainly stated that if the people will yield obedience to those principles they shall receive health. This is the voice of science as well as of revelation. There are thousands in this country of all religious faiths and of no religious faiths who yield obedience to these principles and received the promised blessing of health. A Quaker community in one of the Eastern States adopted these principles in their daily life, and for thirty years there was not a case of fever among them. The Latter-day Saints have always emphasized these principles, but there were always some among them to whom the necessary self-denial became a task, and they failed to embody these principles in their daily life. We are placed at a disadvantage through the almost universal neglect or disregard of the human family for many generations, which has resulted in many inheriting weak physical bodies which are susceptible to disease even when the possessors of them live a reasonably hygienic life. We have the ideal placed before us, and by constantly keeping it in view and laboring to reach it, we shall be able to conquer at least the zymotic or infectious diseases, such as scarlet fever and diphtheria, that are such constant visitors to our towns and cities, and small pox that is playing such havoc in Utah now. In addition to keeping the inside of our bodies clean, the outside should receive attention and the home surroundings should be kept in a sanitary or clean condition, because the decaying animal or vegetable matter that often collects around our homes is a breeding place for disease, the impurities being taken into the system. Leicester in England demonstrated to the world the value of having clean surroundings. They had had several severe epidemics of small pox, but large sums of money were expended to place the city in a strictly sanitary condition, and they have not had an epidemic since.

In Utah, we have not had much experience with small pox because it has not been common here, and it is possible that not all necessary precautions are taken as far as personal habits are concerned. This is a time when the greatest care should be exercised and every possible effort be made to raise the vitality of the body, because it is universally believed that the healthful body is immune from disease. When the blood is pure, it is believed that the white cells of the blood dispose of the disease-producing substances that

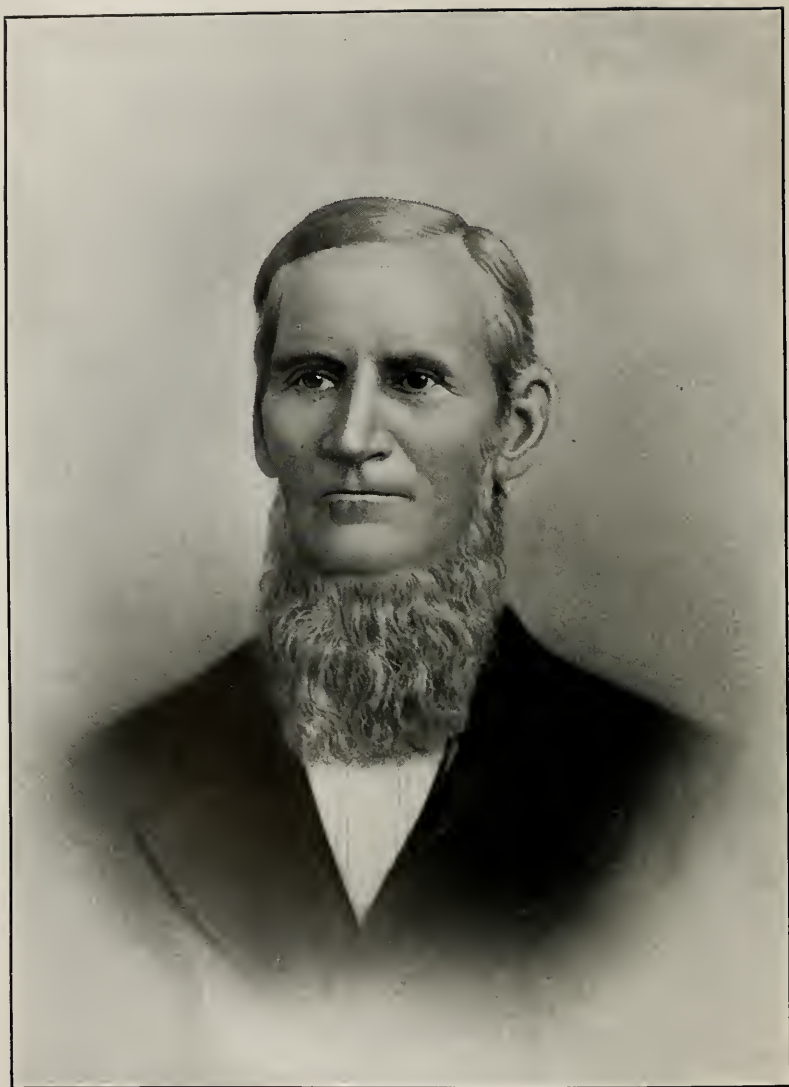
enter the body, which accounts for many healthful persons being constantly among infectious diseases without they themselves suffering from the diseases. The body is kept in such a condition by pure food, including water and air, by exercise, a proper amount of sleep, cheerfulness and other normal mental conditions, bathing, etc. But how few there are who pay sufficient attention to these things: and as a result how few have good health!

"In Our Lovely Deseret" we are fond of singing:

That the children may live long,
And be beautiful and strong
Tea and coffee and tobacco they despise;
Drink no liquor, and they eat
But a very little meat.

These sentiments are not always carried out as they should be. The people know the truth regarding these things, and the good results following obedience to them, why are they not universally kept? Thousands of years ago, the Lord told the Israelites that the hog is not fit for food for man, and science has demonstrated the same thing by finding that hogs are full of disease. Dr. Vaughn, of Michigan University, recently stated that our government has spent more money during the last quarter century to investigate hog cholera than for all the diseases that the human family is heir to, yet many thousands of hogs are eaten every year in our state, that have never been inspected to find whether they are diseased or not. Diseases are increasing among other domestic animals, and the same conditions prevail regarding them. I need not mention the other things we take into our systems which have been condemned by both revelation and science. Utah has one of the most healthful climates in the world, and by yielding obedience to the voice of revelation and of science, we might be one of the most healthful people. We often hear the passage quoted: "For after your testimony cometh the testimony of earthquakes," etc. Would it not be equally true to state: after the voice of revelation and science comes the voice of diseases?

If the Latter-day Saints will live up to the light they possess regarding health principles, the present sorrowful condition will not be repeated.



RICHARD BALLANTYNE.

Founder of the first Sunday School in Utah.

WITH THE REMNANTS AT NAUVOO.

REMARKABLE EXPERIENCE IN THE HANDS OF A MOB,
FROM THE PAGES OF AN AUTOBIOGRAPHY.

BY ELDER RICHARD BALLANTYNE.

[The following interesting narrative is printed for the first time from the autobiography of Elder Richard Ballantyne, who may be called the father of the Sabbath Schools, because he was the first pioneer to open his house for the religious instruction of the children of the Latter-day Saints who had been driven from Nauvoo to this then western wilderness, to seek homes. He organized and taught the first Sabbath School in Salt Lake City, Utah, in the Fourteenth Ward, beginning his labors in the school on the second Sunday of December, 1849. He was born in Whitridgebog, Scotland, August 26, 1817. With his mother and her family, he arrived in Nauvoo, November 11, 1843, where he continued to reside with the remnant of the Saints, after the main body had set their faces towards the wilderness, until the latter part of the year 1846, when he experienced the incidents here related, after which he departed with the remnants of Nauvoo for Winter Quarters. Here he remained until May 18, 1848, when he joined President Brigham Young's company for Utah, arriving in Salt Lake City in September of that year. During 1851-4, he filled a mission to India, and after his return was an earnest worker in The Church, and for the Sunday School cause, until his death which occurred in Ogden, Utah, on November 8, 1898. The portrait of Elder Ballantyne, presented herewith, was taken in his seventy-third year, and is an excellent likeness.—EDITORS.]

Nauvoo at this time, contained a population of some ten thousand people, mostly poor. When the prophet was killed, the walls

of the Temple had not reached the second story; but after his death, it arose with great rapidity, and in the fall of 1845, ordinances were administered in it. Many were baptized for their dead, and many during that winter, received their washings and anointings, and many were adopted. In the beginning of this winter, I received the holy ordinances, and was set apart in the Temple, and ordained one of the seventy by President Joseph Young, of the First Presidency of the Seventies. About six weeks after this ordination, I was ordained a high priest by Apostle John Taylor, assisted by Bishop Miller.

But this house of God, erected by the faithful under circumstances of great privation, sickness, death and other troubles, was soon to be vacated and left in the hands of the wicked, to be by them profaned. Several times had the mob attempted to destroy the Saints here, or expatriate them, but this time they succeeded in their wicked purposes. A large mob gathered in the suburbs of Nauvoo, armed with rifles and cannon, and compelled the authorities to sign an agreement to leave the Temple and vacate the city in the next spring, "as soon as grass grows, and water runs." On the 18th of February, 1846, the first company crossed the Mississippi river with their teams and wagons on the ice. The weather was extremely cold and stormy and much suffering was inevitable. Snow also was on the ground. Company after company followed until none but the poor, and a few that were in charge, and that had special business to transact, were left behind. I was one of them, my sister Jane had gone on with the first companies, and I, with my mother and sister, Annie, and my afflicted brother, stayed until after the harvest. During this summer, I was kidnapped by a mob of about twenty armed men. Phineas Young, his son Brigham H., and James Standing, were kidnapped with me.

The circumstances were these. Phineas Young, and his son Brigham, desired the use of my horse-team, including my wagon, to go to McQueen's mill for some flour with which to go west. I consented to let them have it, and as my health was quite poor at the time, I concluded to go with them to improve my health, and was to be ready next morning. During the night, I had a dream which betokened trouble. I thought, in my dream, that myself and some others were rowing a boat up the middle of the great

Mississippi river, when suddenly a dreadful flood of water was seen rolling down toward us. The flood seemed to be about twenty or twenty-five feet high, and I thought destruction was inevitable. However, I thought we rowed with all our might to the shore, and as it was about to overwhelm us, I suddenly found myself, as if by some unseen power, with the rest of the company walking safely up the banks of the river. But this dream did not dissuade me from going on the morrow.

We started up the river, on the public road that led to Pontoosuc, and from there reached McQueen's mill, a distance of about twelve miles from Nauvoo. We obtained the flour, and next morning, (being Sunday) we took the homeward journey, and as we passed through Pontoosuc we saw, around the public square, a large number of horses, here and there tied to the fences. We wondered what this could mean, and, on reaching the edge of the town, a woman, probably a friend, standing on the porch of her house, cried, "For God's sake, be off for the mob's in town!" Not thinking that they had seen us, we traveled leisurely along about two miles further, and finding a convenient watering place, we unhitched our horses and watered them in the Mississippi. Just as we were harnessing them to the wagon, we became alarmed on hearing the sound of horses, as if rushing at full speed. Supposing this to be the mob, I seized my gun, but Phineas Young, fearing that the sight of this might endanger our lives, seized it and threw it into the bush, not, however, soon enough to hide it from the mob, for in the very act, they came rushing upon us with cocked revolvers and ordered us to surrender, and with them to return to Pontoosuc. Having seen the gun, they took it, and one of them, on my asking by what authority all this was being done, presented his cocked revolver in my face, and said, with a terrible oath, "this is my authority." Finding it useless to resist, for there was some twenty of them, we turned our team and followed them back to Pontoosuc.*

On our arrival in Pontoosuc, our captors halted us on the pub-

* Pontoosuc was a small town of perhaps two hundred people, and built on land immediately adjoining the Mississippi river, above Nauvoo about ten miles.

lic square, where we were immediately surrounded with many others of the mob who were extending congratulations to the victors, who seemed to be proud of their bloodless victory. It was now about ten o'clock in the morning, and we were kept on the square till sometime after noon. Then we were taken to the wharf, on the river, and lodged in a warehouse till it was growing dark. About a dozen mounted men, armed with rifles and revolvers, now came and took us out of town, continuing till we came to a dense forest of timber. They led us into this over a dim and narrow track until we came to a lonely place having an opening large enough for a camp to tarry over night. We were here ordered to unhitch, and to fasten our horses, then we were ordered into our wagon. It was now quite dark, and their mysterious movements and purposes we could not understand, as they had thus far made no explanation. But our situation was far from being comfortable. We spent a wakeful night, and were much chilled, having no bedding, and although it was July, the night was quite cold.

Just as the first indications of morning appeared in the east, we were all aroused by the rumbling of wagons, and the sound of horsemen, and a few sharp reports from the firing of muskets, as well as a clamoring sound from the town of Pontoosuc. The truth was, the town had been taken by surprise. A body of well armed men from Nauvoo had taken the place before most of its inhabitants were out of bed. The shots which had been fired were the result of a short skirmish between the Pontoosuc guard and the pioneer horsemen of the Nauvoo troops. The object of our brethren was to take us out of the hands of the mob, without giving our captors time to mature their evil designs. Of course, the first demands made by our brethren were to know what had been done with us. The answer must have been evasive, as the mob had no design to surrender us into the hands of our friends. But I must now go back to our camp. As soon as the sound of the tumult reached us, the guard ordered us into the center of a circle of armed men. What their purpose was, we can best interpret by what afterwards occurred. But here we were in a state of alarm. As soon as we were placed in this position, "Old Wimp," for this was the leader's name, said, "Hold on till I go and

see what causes this uproar." In an instant, he rushed through the woods, and, after about half an hour's suspense, returned and said in great excitement, "The 'Mormons' are here." Seeing that this information infuriated our guard, and, fearing that we might be instantly massacred, Phineas Young sprang out and caught "Old Wimp" by the arm, and pleaded for our lives. With a great oath, the latter said, "I will, if you'll follow me."

Phineas agreed, and no sooner was this said than the command was given, "follow me." When we had passed through the woods, we climbed a long hill, from the summit of which, we could hear more distinctly what was going on below. Here sending out a spy, we halted, and in a few minutes he returned bringing news which caused a hasty march forward. We hurriedly traveled on till we came to a farm house owned by a man named Logan, at least this was the name given us; here we were hid away in a house literally filled with wool, and here we rested until dark.

After we had left our night's camping ground, (so we learned afterward) the brethren from Nauvoo found the place, and secured my wagon and team with the flour, which they took with them back to Nauvoo. They also secured the horse and buggy of James Standing, but of course they did not find us. We were now destined to be in the hands of this murderous guard for two weeks more; and not until the end of that time did we again hear from our friends; nor they from us. In the meantime, our lives were in daily peril. We were kept in the woods, and in secluded places all the time. Every night at dark we were on the march traveling over any rugged, untrodden paths where we would most likely be hidden from our brethren, their pursuers, who seemed occasionally to get information concerning our whereabouts but failed to find us. One morning they were nearing our hiding place when the proceedings in our camp were suddenly stopped on sight of a man who came rushing along at full speed, and who, when he reached us, caused great excitement and fear by yelling, "The 'Mormons' are on you." Our captors had just completed arrangements to have each of us shot. The announcement of their murderous purpose had been made to us. The ground had been measured off, and the place was selected where we were to stand. "Old Wimp" had cleared the ground between the place, beside a

large tree, where we were to stand, and the position which our executioners were to occupy, a distance of fifty feet. A very rank growth of tall weeds grew between the two points. These were stamped down. All seemed ready for the order to be given to place us in position, and to prepare their rifles, when this mysterious messenger rushed upon us with his foaming horse.

Their purpose was now changed, their own perilous condition dawned upon them. In the haste and alarm of the moment they proposed to us "if you will save us, we will save you." To this we agreed; then we were instantly started on a hurried march.

I ought to mention here to the credit of our beloved brother Phineas Young, that as soon as we were notified of our fate, he offered himself as a substitute for his brethren to appease their captors' wrath, on the express condition that his brethren should be saved. But this offer the mobbers refused, saying, "Our lives are in peril in keeping you any longer." This happened after we had been in their hands nearly a week. About this time, (so we afterward learned,) our brethren, numbering about two hundred, gave up the chase as hopeless, and returned to their homes. In the meantime, all sorts of rumors reached Nauvoo, harrowing up the minds of our friends, and torturing their feelings. Sometimes it was reported that we had been savagely tortured, and put to death; and sometimes, our deaths were reported to have been accomplished one way and then another, until all hopes of ever seeing us again were abandoned. I will now draw this sketch to a close, without further detail, by stating that once they tried to kill us with poisoned whiskey; all but one of us refused to partake, and he was preserved by vomiting it up. At another time similar arrangements to those already narrated had been made to murder us, but they miscarried also.

Last of all, on the morning of Saturday, just two weeks from the time we had left our homes, we demanded our liberty of the guard. We told them we were going home. If they chose to shoot us, they might, but we would stay no longer with prospects of being murdered in cold blood. The leader was at Carthage deliberating with the mob as to how we were finally to be disposed of, and we feared the worst results upon his return. They let us go, and aided us as far as Warsaw, and, lest the mob should over-

haul us by land, a few of them got two skiffs, and rowed us at midnight five miles up the middle of the Mississippi river, landing us at Keokuk, about 2 a. m., on the west side of the river, six miles below Nauvoo. Early on the Sabbath morning, we hired a cab which took us to Montrose, opposite Nauvoo, and thence we crossed the river in a skiff and were safe among our friends.

The unexpected news of our safe arrival spread rapidly over the city and many were the joyful greetings we received. The most affecting scene of all to me was the meeting with my distressed and broken-hearted mother and beloved sister, who had really suffered more anguish and sorrow than I myself, and to whom I appeared as one risen from the dead. The frequent reports of our having suffered a cruel death, had left them without hope. But God, to whom be the glory for our deliverance, had ordered it otherwise. Our work was not yet done. The dream, foreshadowing our deliverance, was fulfilled.

TO A MOTHER.

"Thou art the chosen mother of a son,
Sent to thy care from heaven, as thou wert sent,
To carry on the work by Christ begun,
Who came from heaven to show us what God meant.
As Mary was exalted by the event
Which gave us Christ, so if thou give us one
To do God's will, thou, too, shalt rise content
Above thy days; thy cup shall overrun
With very joyance; and the grateful tears
Of happy motherhood shall lift thy soul
Like some fair cloud above the sea of years.
Thou, by thy loving precepts, shalt control
Men and affairs, and thyself glorify—
Our noble mothers were not born to die."

—PAUL SHIVELL.

THE FINDING OF OLGA.

A LOVE STORY OF PIONEER DAYS, IN TWO PARTS.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," ETC.

PART FIRST.

I.

Horace was called a dreamer. Not that his visions of the night were stranger than other people's, but his dreams were said to be in broad day, with his eyes at least partly open.

It is doubtful if Horace had ever read the story of Rip Van Winkle. He had little chance in those early days of stern realities of indulging in imaginative literature. His mother had a volume of Hans Christian Andersen's stories which she had been so fond of that she had carried it with her across the plains; but the book was written in Danish, and Horace could not read his mother's native language. Horace, then, was a dreamer by nature. It was in the blood, and would come out when he heard the waterfall sing, and saw the grain field wave into billows. And then, surely, the grand Wasatch pile was as fruitful of nymphs and goblins as the Catskill ever were.

See, then, in the morning, when the sun sends its advance rays through the canyons, and the notches of the topmost ridges, just touching a sidehill or burnishing one side of a cliff. The shadows are deep and sharply defined. Then when the light comes around to the south, the sage-brush hue changes to a steel gray, and the

green patches on the northern slopes form into a deeper shade. In the evening, the whole vast pile becomes alight with the reflections of a crimson cloud in the west, the whole scene ending in unsurpassed grandeur.

On many a sunny afternoon, when taking his after-dinner rest on the hay stack, did Horace let his eyes and mind wander to the mountains. They were full of life to him. Every nook was peopled, and the wildest, most remote recesses teemed with people of another sphere. The crags and peaks were the towers and battlements of their palaces. There they dwelt, up away from the toils and cares of men, drinking the purest, coolest waters, breathing an atmosphere which in itself was life enough. Away off around the further peaks, a blue haze often hung—a warmer atmosphere which seemed to touch the susceptible soul of the young man, and loose the tenderest springs of his heart. In other more lively moods, he would imagine some sprites, having become discontented with their aerial existence, were building fires and baking food and brewing drink of human kind.

Horace was often up in the nearest canyon where he seemed to get a little nearer to that other world. The rustle of the quaking-asp, the sound of falling water, the odor of wild flowers, all appealed to him; and when the plaintive notes of the mourning-dove rang from distant glen, the day dreamer fancied that a forlorn maiden was waiting for her dead lover.

Speaking of maidens and lovers, it may as well be stated that Horace lay claim to being one of the latter. Not that he had captured the heart of any maiden living in any of the small settlements along the Wasatch's base. No, Horace was not practical enough for that. He was too much of a "sleepy-head." He had no tact with the girls, and they had not much use for such a dumpish, bashful fellow. So, true to his nature, Horace had a sweet-heart away off.

In a tin box, in one corner of the lower drawer of the red bureau, were a number of envelopes addressed to Herr. Horace Lusk, and adorned with a foreign stamp in the usual corner. One of these letters contained a photograph, and every once in a while, which means at least once a day, Horace took a peep at this picture. This is what he saw: A young lady sitting on a chair, lean-

ing her elbows on a round table. The sleeves of her dress were extremely wide, and the skirt made a large circle as if the threatened invasion of the hoops had been accomplished. A long chain hung from her neck. The face was doll-like, and the plain, smooth hair was parted exactly in the middle. This small, old-fashioned portrait was supposed to represent "Horace's girl," in Denmark, for whose emigration he had advanced fifty dollars. She was to start for Utah that summer.

One day, when Horace was looking longer than usual at the hills, his mother called impatiently:

"Come, now, come, you can't see Denmark through that mountain."

But Horace saw more than his mother thought he did.

II.

One morning, towards the close of July, 1857, Horace Lusk started with his yoke of oxen to the canyon for a load of wood. He had not traveled half a mile before he met Sidney Jones riding towards him in a cloud of dust.

"Hello!"

"Hello, Sid, are ye ridin' fur stakes?"

Sidney reined in his panting horse, and Horace stopped his oxen.

"Haven't ye heard the news?" asked Sidney.

"What news?"

"Why, an army's on the road from the states to wipe out the 'Mormons.'"

"No! Who told ye?"

"Why, I just come from the city. Been in the saddle all night. They got the news down there on the 24th, while they was havin' a grand celebration up in some canyon. I've got letters from the governor to our militia captain. I'm 'fraid there's the deuce to pay."

"Whoa there, Buck—you don't say! Will the militia be called out?"

"Sure, sure we will; but I must be going. So long!"

Horace drove leisurely along up the road, even allowing the oxen to nip the bunch-grass by the way-side, a thing which he always prided himself in not allowing.

An army coming to Utah! What could be the matter now? And the young man tried to think wherein the people had merited further persecution. Digging, plowing, sowing, harvesting, (when there was a harvest,) threshing, building, working long and hard, with the Sunday rest and meeting-going between, was the program that filled his life's history as far back as he could remember clearly. And his neighbors had been doing the same for the same length of time, as far as he could recollect. An army coming to destroy the "Mormons!" What for? Horace struggled with faint recollections of scenes in Nauvoo which he had witnessed. He was young at the time, and had since tried to forget some memories which filled him with horror; but now they struggled for recognition and would not away. And then a spirit of resentment welled up within him. Had he not for ten years breathed the liberty-inspiring air of the mountains! Were the people now to be again abused, and driven from their homes? And into the young man's mind would come a dim picture of a night-scene wherein the moon shone in fitful gleams over a river, and a group of people camped on the low banks of the stream. There was the awful hush of death over the scene, broken only by some groan of suffering, a half-suppressed sob, or the distant wailing of a child in the night. That night-picture, on the banks of the Mississippi, opposite Nauvoo, where his father had died, was the most vivid of his childhood memories, and it came to Horace now with added clearness.

"They will not, they shan't," said he, and his teeth were set hard. "God will help us, will help us!"

His cattle had even made bold to stop and eat of a tempting bunch of grass, and this audacity on their part brought Horace back to the present.

"Gee, there, Brindle, get around there, Buck." He had lost all desire to haul wood, so he turned around and went back home.

Sidney had said the army was already on the road, how far was not known, but the fact explained something to Horace. The last letter he had received bearing the Danish stamp had contained

the news that a certain young lady had sailed for America. This was early in the summer and he had heard nothing from her since. He had imagined all sorts of things, even to the sinking of the ship and the little round face lying at the bottom of the sea; but it was now explained. The soldiers were coming. They had stopped the mail, of course, and, perhaps, her too. By this time she would likely be on the plains. At this thought, Horace gave Buck a stinging slash with his buckskin whip, and away the oxen went as if they were bent on a rescue then and there,

The invading army became an assured fact. The news flew from valley to valley like that of Revolutionary fame, which spread through the colonies from Lexington. The "Mormons" were again to be pillaged and plundered. Well, not this time, if they could help it, and if the God of Israel and of battles would espouse their cause.

The Nauvoo Legion was organized and drilled for war. Horace belonged to Company —. He cleaned and oiled his gun, and in the not extensive wardrobe of his father, he found a real soldier's cap, and a blue coat, with brass buttons. The fact of the matter was that these articles had been through one campaign in the cause of freedom, but this Horace did not know. When Horace reported for duty, it was found that he was the best dressed man in the company.

"It won't do to have such a uniform in the ranks," said the captain. "We must make at least a sergeant of you;" and so they did.

III.

When Horace Lusk marched away to the prospective seat of war, he had in his coat pocket a photograph which he had taken from a tin box in one corner of the red bureau drawer at home. One day he showed it to Sidney Jones, who asked him who it was.

"O, it's a girl in Denmark. What do you think of her?"

"Purty fine looking gal, I'd think; but she looks funny in them old-fashioned clothes. When's she comin'?"

"She's on the way now, if the soldiers havn't got her."

"O, I guess not! Say, Horace, how do you know she'll have ye?"

"She as good as promised in her letters, and I've paid her emigration."

"That's nothin', when she gits out here, she's liable to give ye the go by, an' marry some other feller. Lots of 'em do it."

"O, Olga won't do that."

"Olga! Is that her name? Let's see her picture again. All right, I'll keep a look-out for her," said Sid, as he handed it back.

The Utah militia marched up through the red cliffs of Echo Canyon. They had orders to stop the invading forces by harassing them in every manner possible, but they were to shed no blood. This was Brigham Young's policy. If the troops could be checked until a commission could be sent to investigate the condition of things in Utah, it would certainly be seen that there was no need for United States soldiers to enforce law and preserve order.

Echo canyon was, therefore, filled with obstruction, and small scouting parties were sent out into Wyoming to watch the movements of the troops, and to impede their progress.

Soldier duty and camp life was something strange to both Horace and Sidney; but they were used to roughing it in the mountains, and so they soon adapted themselves to their not altogether new conditions. Both boys were with a detachment of cavalry that pushed well on toward the front to get a glimpse of the enemy.

On the way, they met a number of emigrant trains that were traveling as fast as possible to keep out of the reach of the troops who were not far behind. Horace made enquiries concerning Danish emigrants, but had thus far received no news of Olga, excepting that there was thought to be some Saints from Scandinavia in a small company behind.

It happened one evening that the two friends, Horace and Sidney, were sent ahead to locate an old trail. The sun had set behind the mountains, but in the shadow of some scrubby willows, they saw a small camp. They could see very little movement, neither was there any fire to be observed, and as it looked rather suspicious, the young men determined to find out who they were. So they rode as near as they thought wise, fastened their horses in a clump of bushes, and made their way along the willows which

lined the little stream. The nerves of the young scouts were tense, you may be sure. Here was their first taste of actual work, and there was no telling what would be the result. They might be captured, and hanged as spies. They might be shot—but come what may, the boys were going to find out who were in that camp. So they crept along, cautiously, silently to within a short distance of the wagons. No picket guards were seen. “They have no idea we are so close,” thought Horace. The camp was as quiet as one deserted.

“This is the real thing,” whispered Sidney. He rather enjoyed the peculiar exciting sensation of being a spy.

“Sh—,” said Horace, “who’s that by the creek?”

Through an opening in the willows, they had a full view of the opposite bank of the stream, and as they gazed, the bushes parted and a young woman stepped out on the stones, filled her pail with water and then, instead of returning, sat down on a large rock close by the water. A knitted shawl was wound around the bodice of her dress. The red kerchief tied over her head, she pushed back onto her neck, as she sat down and looked first into the water at her feet, and then up over the willow tops towards the gray mountains. At them she gazed; it seemed a long while to the boys on the opposite bank. Sidney guessed at once who the girl was, but to Horace she was but a sort of vague dream of someone he had seen before, but could not recall. As she stooped to pick up a pebble, the loose hair fell in light, wavy confusion over her face, half concealing the blue eyes. The pebbles she threw into the water, as if she enjoyed seeing the tiny splash. One or two, she threw over on the opposite bank, and then as if trying her skill, she tossed one right over the bushes.

“Look out, she’ll hit ye in the eye,” said Sidney, and he laughed aloud.

The girl started. The boys stepped out into the opening. It was done in the spirit of gallantry, but when she saw the cap and brass-buttoned coat of Sergeant Lusk, she gave one piercing scream, and fled in terror into the camp where there were soon shouting and calling and a hurried preparation to resist an enemy.

Before the boys had decided what to do, their comrades rode up to the camp on the other side of the creek. The confusion

soon subsided, and hearty-good-will greetings were exchanged between the militia boys and the small company of emigrants.

The two young men went back for their horses, and soon reached the camp.

The emigrants reported that the army was yet a short distance back, and that they had not dared to make a fire for fear of drawing attention. The Utah boys camped with them that night.

From the train captain, Horace learned that there were a number of Danish Saints with them. He would show him their wagon. Now then, he would surely see her. His heart beat fully as hard as when he was spying out the camp of the enemy. He asked Sid to go with him.

They went up to the wagon, and the captain in a jolly voice shouted, "Hello there, good folks, Here's two young men that want to see you, very likely it's Olga they're after, you young scamps." This last to Horace and Sidney, as the good-natured captain walked away.

A woman came from the wagon.

"Good evening," said Horace.

"Good efening."

"You come from Denmark?"

"*Jeg forstaar dem ikke.*"

"What did she say?" asked Horace of Sidney.

"She's talkin' Danish, of course. Don't you understand?"

"Of course not." Horace found quite a difference between understanding spoken Danish, and reading, with the help of his mother, the letters he had received from Olga, in that language.

"And how are you going to make love to a Danish girl, if ye can't speak Danish?" and Sidney laughed heartily.

Two blue eyes now peeped from between the wagon-cover, and grasped the situation. She quickly withdrew, and there were sounds as of the opening and closing of boxes.

"Olga, Olga," called the woman, at which there was a reply in the same unknown tongue.

The two looked at each other and laughed, though they tried hard not to when they saw that it embarrassed the woman.

"Here comes Larsen," exclaimed Sid. He can interpret for ye."

Larsen came up in a hurry. "Where's Sergeant Lusk?" he asked.

"Here," replied Sid, "and he wants ye to help him understand Danish."

"Haven't time now," replied Larsen, as he walked up to Horace and said, "You are wanted at once at the captain's."

"In a minute," replied Horace, "won't you explain to this lady that I would like to see a girl by the name of Olga—"

"Look here, brother, the captain's in a hurry. Better move now, and attend to this matter afterwards."

Horace turned abruptly and left. The woman now talked to Larsen, who answered her in her own tongue, and while this conversation was going on, a sort of dare-devil proposition entered Sid's mind. He was always on the look-out for jokes, practical or non practical, and this new idea had no sooner entered his head than he proceeded to carry it out without thought of consequences.

Just then a girl stepped from the wagon. There was a change in the dress, and the hair had been gathered into a coil, but it was the girl of the brookside adventure, and a sweet-looking girl she was, too, especially in the eyes of Sidney Jones. In that weak moment, he was glad that Horace Lusk was out of the way, and it did not occur to him that he was taking advantage of a comrade who had been called away on duty.

Sidney met the girl, and took the hand she held out to him. A stream of yellow light came from the candle within the wagon; and by its assistance, he saw the warm blush on the cheeks of the girl. She thought he was the kind soul who had freed her from the toils of Babylon, and her thoughts went out to him, if not in words, in the pressure of the hand, and in the beaming of her eyes of blue.

The evening went like a dream to Sid Jones. Olga was a charming girl, and their endeavors to make each other understand, added zest to their love-making—and all this time Horace Lusk was galloping away in the darkness down towards Echo canyon, carrying dispatches to headquarters in Salt Lake City.

THE FOLLY OF ASTROLOGY.*

BY DR. JOHN A. WIDTSOE, OF THE UTAH STATE AGRICULTURAL
COLLEGE, LOGAN.

Pseudo-science means false science. It is a monster that fills every searcher with dismay. Science is built on truth; it experiments, observes, classifies, and shows the unchanging relation of numerous isolated facts. Pseudo-science is built on error, without experiment or careful observation; it assumes something to be true, and on this imaginary foundation builds a complex system of relations, in which men are asked to believe. Science is careful, plodding, and states all its conclusions with caution; pseudo-science has little thought for accuracy, but lays down far-reaching laws with a positive assurance. Science is modest and unpretentious. Pseudo-science knows no limit to its pretensions; in borrowed garments, enveloped with an air of mysticism, and full of bravado, it stalks about under the stolen title of science. Science is truth; pseudo-science is error.

There would be no need to burden the pages of the ERA, whose readers regard truth as the end of their existence, with a discussion of one of the pseudo-sciences, were it not that untruth, clad in the pilfered garments of verity, and with the authority of respected men, is insinuating itself into the lives of some Latter-day Saints. Insidious and insinuating doctrines are leading even some of the young men astray, temporarily, from that unyielding faith in the

* This article is not intended for a systematic argument against astrology: it sounds only a note of warning, and in so doing, touches lightly on several objections against the art. I doubt very much that it merits greater notice.

Gospel which is our strength and our glory. There are men among us, holding the Holy Priesthood, who in events of their lives would rather stare into a bit of flint-glass that enterprising dealers name a seer-stone, for the solution of their troubles, than to go with the power and authority of their Priesthood to the Almighty Father in prayer. There are persons among us who, after receiving the ordinances of The Church, will place more confidence in the fortune teller with his deck of cards, than in the promises given them as children by the Priesthood. Others, in the direction of their affairs, will give greater heed to the twaddle of a phrenologist, than to the earnest council of an Apostle of the Lord. And, I grieve to say, there are men holding the Holy Melchizedek Priesthood, whose books on astrology are worn with much use, while their patriarchal blessings, clean and bright, are mislaid with other antiquated documents. True, the number of those who can harmonize such beliefs with their faith in the Gospel is small; and true, too, few of those who have been deceived are long led away. However, to forewarn is to forearm; hence, this article has been written for those who may be tempted.

In the list of pseudo-sciences stands, hoary-headed with its high antiquity, the folly of astrology. It has a great power to mislead, for it insists on a near relationship with one of the most accurate of the sciences, namely, astronomy. Astronomy studies with exhaustive care, the motions of the planets and other bodies in space; it measures their distances from the earth and from each other; it determines their chemical composition; and predicts the places that they will occupy at some future time. Astrology, on the other hand, accepts the facts as determined by astronomy, and busies itself with predicting events in the individual lines from the positions of the planets. Claudius Ptolemy, who wrote perhaps the best treatise on astrology, held that in human lives, "all accidents, good or bad, general or particular, originate in the motions of the planets and of the luminaries, and may be foretold by taking into consideration the positions and configurations of the planets." That is also the belief of the modern astrologers.

Astronomy and astrology are both built upon fundamental laws; and the truth or falsity of these sciences will depend upon the reliability of their foundations. The planets have been studied

from the earliest times, and many correct laws for their motions, were discovered early in the history of the world. It is not much more than two hundred years, however, since the fundamental law of astronomy was recognized, that connected in a reasonable manner all previously discovered laws. Sir Isaac Newton, the celebrated mathematician, physicist and astronomer, elaborated after many years of thought and study, the famous law of gravitation. It reads as follows: "Every body attracts every other body with a force which varies directly as the product of their masses, and inversely as the square of the distance by which they are separated." In other words, the earth is attracting every star in the universe, and all the stars are attracting the earth and each other; every man and beast in the world are attracting the earth, and the earth in turn is attracting them. This attraction becomes greater as the attracting bodies become larger; it becomes smaller as the distance between them increases. Now, be it remembered, that this law was not the product of Newton's imagination, he took only the observations of hundreds of men who had gone before him, and by his keener intellect drew out of them this great law. Since Newton's day, hundreds of astronomers have tested the truth of the law of gravitation, and have found it to be invariable. It is therefore held to be an eternal truth.

Astrology claims, also, that there is a force by which all things in space are held together. It imagines that a child, at the moment of its birth, is independently attracted by the countless objects in space. The earth attracts the new born child; so does the moon, the planets and all the heavenly bodies. As a result, there arises in the body of the child a peculiar strain, due to these attractions. Now, as the planets move onward in their courses, and approach or recede from the child, the strains to which it is subject change in a corresponding degree. So far, there may be a little truth in the hypothesis; though the counterbalancing attraction of the body, would naturally make any strains imperceptible. Astrology goes still further and assumes that not only does this law hold for material things, but it is also valid for spiritual things. So important is this attraction that the ruling planet, at the time of birth, will govern the new life until its last days; and all events in the lives of men are the results of the influences of the planets.

In short, man, with his individuality and free agency, is more perfectly a slave to the measured motions of the stars, than are the lifeless rocks of the mountains or the waters of the rivers.

This fundamental law of astrology was not founded on facts, or, if supporting facts existed at the time of its origin, they are not now known. Besides, although astrologers for many centuries have been trying desperately to prove its truth, yet no facts sufficient to establish the fundamental law have been adduced. The fundamental law of astrology is a product of the imagination, and in that respect differs essentially from the law of gravitation which was built upon thousands of observations, made for thousands of years. Guesses are always allowable in science, but, until their truth is established, they should be considered only as guesses; or if they do not stand the tests, they should be discarded immediately.

That the lives of men and women are governed by the planets, may or may not be true; certain it is that astrology, by its predictions, has not proved the truth of the assumption. Test cases, in which the moments of birth of men were stated, have been given eminent professors of astrology at various times, but never have they been able to recount the important details of the lives. Any intelligent man, with some world-knowledge and insight into the natures of men, can make shrewd guesses concerning the events that are likely to overtake his friends. The predictions of the best astrologers have never risen above shrewd guesses. Astrologers themselves realize their inability to foretell events with any great accuracy, but rather than to give up their so-called science, they insist that, while the fundamental principle is correct, the true key has been lost to mankind. A lost science is no science, as far as the world is concerned; and thus by their own statements a *science* of astrology does not now exist. As an evidence, I may quote the following paragraphs written to astrologers by Raphael, who is the most popular astrologer of the century:

The most difficult and least understood part of astrology is the *directional*, or the calculation of future events. There are Zodiacal directions, Mundane directions, secondary directions, progressed cusps, revolutionary figures, eclipses, new moons, etc., etc., until, in short, if they were all calculated in detail, there would be at least an important influ-

ence every week on the average. The stern facts of life do not bear out such copious influences, and it is practically a waste of time to work out the primaries, as they are called, when not more than ten per cent will be found to coincide with an event. I regret that I must adhere to the opinion so often expressed, which is that none of our systems of directions are correct, but that the secondary, as taught in my key, comes nearer the truth than any, yet it is sadly deficient and unreliable. I do not take the planets as symbols but as forces, producing or causing the events that occur during our pilgrimage on this earth. The true key to astrology was lost centuries ago, and has not yet been found.

Our knowledge of the Zodiac is sadly deficient, and it is this deficiency that causes so many failures.*

Lines more destructive to astrology could hardly have been written. Any clever deceiver can make ten per cent of his guesses concerning any ordinary subject come true.

Other devotees of fortune-telling by stars argue with great vigor that astrology must be true, if for no other reason, because it existed as far back as history goes. This is a shallow argument; for error has always existed, and an error, no matter, how old it is, can never become a truth. It was believed for centuries that iron, lead, and other base metals, could be transmitted into gold; but we know today that the notion is false. Alchemy is nearly six thousand years old, yet is false; chemistry is little over one hundred years old, but is true. Errors, like garden weeds, will live on and flourish when truth and things useful perish.

There is another argument for astrology, which has influenced many people in their beliefs, but which fails to regard fundamental principles. Astrologers claim that not only has astrology existed from early times, but great men of all ages have believed in it. History informs us that many men (including some astronomers) who have benefited the world by their labors, have been advocates of astrology. It is noteworthy, however, that their scientific work was sharply separated from their astrological beliefs. The number of men of high learning, who have investigated astrology and have rejected it, is much larger than the number of those who have accepted it. Among those who have studied the subjects, astronomy

*Next to the last page in Raphael's Ephemeris, for 1901.

has stood the test of time, while from the first, astrology has been condemned by the majority of scholars.

History relates also that many kings and emperors, when in sore distress, have called in astrologers to their aid. It must be remarked, however, that astrologers, sooth-sayers, and other deceivers, have not found constant favor at the courts, as they have usually failed to make correct predictions. Besides, a king's favor does not add to the truth of astrology, for a king may be the most ignorant man in the kingdom, and in that case, is as much subject to superstition as the humblest peasant.

The argument, however, by which the astrologer, who is also a theist, clinches his case is, that many of the holy men of old, who knew God, practiced astrology. As the most famous of astrologers are mentioned Solomon, David and Abraham. In fact, Abraham is looked upon as the great master of telling fortunes from the stars. The absurdity of the belief that men who talked with God would have need to go to the stars for their knowledge of coming events is stupendous, yet, some of our brethren and sisters, without close inquiry, have accepted it as a fact. Take, as an instance, the career of Abraham. It is well known that he was a man whose learning far exceeded that of his age, and that he studied with care the heavenly bodies. There is, however, nothing in history that says definitely that Abraham derived all or a part of his wisdom from this study of the stars. There is not even a clear indication that he practiced astrology. Of course, in common with all great men of the far past, Abraham is surrounded by a mythical atmosphere in which all kinds of wild fancies float; but no reasonable men will believe myth instead of fact. We who have been blessed to live in this age know with an absolute certainty that Abraham did not derive his knowledge from his acquaintance with the motions of the planets, for the Lord, speaking to the Prophet Joseph Smith, has said that "*Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.*"* All the holy men of old received "all things, whatsoever they received" in just the same way.

* Doctrine and Covenants, section 132; verse 29.

“The true key to astrology was lost centuries ago,” says Raphael, the “astrologer of the Nineteenth century.” He is wrong, for astrology has never had a true key. Falsehood, emanating from the Father of Lies, has been the hope and mainstay of the art in all ages. But if this great Raphael will define astrology as the art of fortelling events, regardless of the stars, then he is correct, for the key of this power has been lost and found again several times during the world’s history; it is the Holy Priesthood, “which continueth in the Church of God in all generations, and is without beginning of days or end of years.” Abraham received this Priesthood,† and was a High Priest before God.‡ Therefore did he have a right to call upon the Lord and to learn of the events of his future. This power of the Priesthood is the only one sanctioned of the Father, that can look into the past and the present, and discover the multitudinous relations of human lives. All other powers, with like claims, emanate from the source of error. Modern science, which is based on truth, claims no such power.

The Church of God is upon the earth, and the Priesthood with all its powers. In our midst are prophets, seers and revelators; apostles, high priests and elders. If we must look into the future or the unknown past, let us go to these men, from whom we will get satisfaction; or, if we ourselves hold the Priesthood, then let us call upon the Lord in humility, according to the divine formula, “in fasting and prayer,” and our hearts’ desires will be granted us according to our needs.

The evil one wishes that error should be supreme among the children of God, and he does all he can to support the false and to destroy the true. His snares are manifold. Young men of Zion, defy Satan; spurn all lies; there is truth enough in the universe to keep us busy through all eternities. Let us cast out from amongst us the folly of astrology.

† Doctrine and Covenants, section 84; verse 14.

‡ Pearl of Great Price, page 50.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

New Year's Reception at the White House.

One of the very earliest customs of our Republic has been the yearly reception given by the president and hostess of the White House, on New Year's day. This reception has varied in its forms, but has never been abandoned for a single year, during the century which has just passed. The first day of January, 1901, therefore, witnessed the centennial of this custom, which was inaugurated by President Adams and his wife, just one hundred years ago. President Adams and his wife drove over in their carriage from Baltimore to Washington, in the fall of 1800, and gave the first New Year's reception in 1801. We are told that the lower portion of the mansion was not finished at that time, [but the house was originally built very much as it now stands. At first, it was called the "palace," but the term had so much of the monarchical quality that a strong opposition to its use in the early days compelled its abandonment and the adoption of some name more appropriate to the American theory of democracy. It was later called the "Executive Mansion," and sometimes the "President's Home." In 1814, the English burned it, and left only the naked walls standing. It was not again fitted for occupation until 1818, and not finally completed until 1829. The smoke from the fire had so blackened the walls as to make it necessary to paint them. The color chosen was white; and from that time, the popular name for our executive mansion has been the "White House."

Descriptions of these receptions on New Year's day, as given in the early days of our republic, furnish very interesting reading; and show how we have departed from the early notions of a New Year's reception. In these times, the guests were received by the president and hostess alone, and the cabinet members and their wives took no part in receiving and entertaining the guests, who, after shaking hands with the president and his wife, daughter, or sister, whichever happened to act as hostess at the White House, during the president's incumbency, passed on to receive refreshments served by a colored waiter.

In early times, an effort was made to return these New Year's calls, but as the privilege was extended to all, without distinction of rank, to pay their respects to the president on New Year's day, the numbers became in time so great that it was entirely impossible to return even a fraction of the calls made, and Mrs. Monroe in her time vetoed this burdensome custom.

In early times, too, it was customary for the president and his wife to entertain, once every session of congress, every one of the senators and members of the House of Representatives, and that custom prevailed until the time of Andrew Jackson, who refused to continue the practice, because of the great demand that it had made, and was continuing to make, upon the president's time.

For many years, the custom of New Year's receptions has been quite uniform, so much so as to become a part of the unwritten law of the White House. The hour is announced, usually by a bugle call, and music from the Marine Band, and the hours fixed for receiving all and any who may wish to shake hands with the president, are from 11 a. m. to 1 p. m. It is not the custom, however, and has not been for a long time, for the lady of the White House to shake hands with her callers. Usually she holds in her right hand a pretty bouquet of flowers, which serves as a modest hint that callers are not expected to offer her their hand. Around the president and his hostess are formed, in order of their rank, the vice-president and members of the cabinet. This year Mrs. Hobart was not present, owing, of course, to the death of the vice-president. Mrs. Hay, the wife of the secretary of state, is in mourning for her mother; so the first lady of rank

was Mrs. Gage, the wife of the secretary of the treasury, who stands next to the secretary of state.

While these receptions are open to all, without distinction, and the rich and poor jostle one another in the line of march, which is formed early in the day, and which often reaches away out into Pennsylvania Avenue, yet there is an established order of reception, and the general public must await its turn by yielding first place to those whose distinction entitles them to first rank at these receptions. The first in order is the diplomatic corps, which really presents the most brilliant and most stately part of the parade. Foreign diplomats at Washington are generally costumed during these occasions in the most brilliant colors, and are profusely decorated.

There might be some difficulty if order of precedent were given among the diplomats according to the rank of the respective nations which they represent. The president would be greatly embarrassed, if he were compelled to say that England, Germany or France rank first, and permitted his choice to be received first on New Year's morning. All objections are removed on this ground by the custom which requires the diplomat longest in the service of his country at Washington to be received first, and each country in the order of time which its minister has passed at Washington. After the diplomatic corps, the members next in order are those of the supreme court of the United States. The judges are followed by senators and representatives who happen to be at Washington at the time, though as a rule most of them spend the New Year at home. After them come the officials of the several departments in Washington, and then the veterans of the war of 1846-47. The veterans of the Mexican war are followed by the veterans of the Civil war; and lastly, the general public is received, without distinction as to rank in office, wealth, or nationality.

There has been some effort to exclude the general public from these receptions, and have them conducted by means of special invitations, but the democratic spirit of the country would not tolerate any such innovation upon the rights and privileges of the masses. No president would dare to suggest such a change, and it is doubtful whether the country at large would suffer the least

digression from this popular reception given by the president and his hostess, and to which all are invited, without distinction of class or color.

A Comparison.

While the thoughts of people are turning in retrospect to the great material advancement of the Nineteenth century, one is naturally led to ask in wonder what single power in the material world will contribute most to the advancement of the Twentieth century. Without doubt, steam has been the greatest agency in the general financial and material transformation of the world. It has done much to destroy, if not annihilate, space. The easy means of transportation, as well as the improved methods, have made it the foremost servant of man. Will steam hold this distinguished place in the Twentieth century, or must it yield to a higher power? If so, what shall that power be? There can be no doubt that electricity is making an invasion into the domain over which steam held almost exclusive sway. Electricity is in its infancy, but has some great problems to solve, and the question naturally arises, may we reasonably expect their solution?

Cost lies at the foundation of some of the most important questions which electricity raises at the present time. It is known, for instance, that the energy required to produce the light of one of the incandescent electric lamps used in our homes, is largely wasted. Only one-twentieth part of the energy is given to light, while the other nineteen-twentieths are wasted in the form of heat. Where it is necessary to transform the energy of coal into the electric current, nine-tenths of the energy is wasted. This great waste is the problem waiting for solution. If it is accomplished, it means that our homes may be lighted at a merely nominal expense.

There is another question that the curious are asking about electricity, and that is whether any electrical process can ever be devised to compel the ocean to give up the fabulous quantities of gold which the sea waters hold in solution. At present it costs more to get the gold from the ocean than the gold is worth when it is extracted. Should some discovery in electricity so cheapen

the process of extracting the gold from the water as to make the method a paying one, the money question, so far as gold goes at least, is settled.

The change, however, which would perhaps be of the farthest-reaching consequence would be that of transportation. Will our railroad trains be driven, at the close of the next two decades, by steam power, as they are driven now, or will electricity supplant steam? Instead of having long trains at long intervals, will we have short trains, or even single cars, at short intervals? Will electricity become a marketable product? Will it be sold in our stores for domestic purposes? These are the questions which not only the curious but the thoughtful are asking respecting that marvelous power of electricity, of whose elements even, we are ignorant.

Then there is wireless telegraphy. What can it be made to accomplish? If the use of electricity, as scientists tell us, is merely in its infancy, the transformations in the material world during the next century may produce such changes that we shall hardly recognize the planet which we inherit and inhabit. Utah has enough energy in her mountain streams to furnish all the heat, light and power necessary for domestic and manufacturing purposes of all the state. Economic means of utilizing this energy is all that is needed. A simple invention perhaps may do it all for us. We may have that invention within a year; we may have to wait ten. We await with anxious impatience every announcement that comes from the electrical laboratories of the world.

EDITOR'S TABLE.

GREETING TO THE WORLD.

Among the many notable events which were witnessed on the day of the ushering in of the new year, none were more pleasing than the new century services held by the Latter-day Saints in the Tabernacle, Salt Lake City. In the historic building were gathered from four to five thousand people. On the stand were many prominent officials of The Church. The decorations, music, and exercises were inspiring. The greeting to the world prepared by President Lorenzo Snow, and read by his son Le Roi C. Snow, was an important document, full of wise counsel to the rulers of the earth, and pregnant with wonderful testimony relating to the work of God in the last days. We feel that every reader of the ERA will thank us for presenting it in form for handy preservation, and therefore take great pleasure in giving it place in these pages:

GREETING TO THE WORLD, BY PRESIDENT LORENZO SNOW.

A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible in a hundred days to make even a brief summary of the notable events, the marvelous developments, the grand achievements and the beneficial inventions and discoveries, which mark the progress of the ten decades

now left behind in the ceaseless march of humanity. The very mention of the nineteenth century suggests advancement, improvement, liberty and light. Happy are we to have lived amidst its wonders and shared in the riches of its treasures of intelligence.

The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule. The barbarism of the past should be buried. War with its horrors should be but a memory. The aim of nations should be fraternity and mutual greatness. The welfare of humanity should be studied instead of the enrichment of a race or the extension of an empire. Awake, ye monarchs of the earth and rulers among nations, and gaze upon the scene on which the early rays of the rising Millennial day gild the morn of the twentieth century! The power is in your hands to pave the way for the coming King of Kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into implements of industry; take the yoke from the necks of the people; arbitrate your disputes; meet in royal congress, and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment and happiness of all tribes and peoples and nations. Then shall the twentieth century be to you the glory of your lives and the lustre of your crowns, and posterity shall sing your praises, while the Eternal One shall place you on high among the mighty.

Ye toiling millions who, in the sweat of your faces, earn your daily bread, look up and greet the power from above which shall lift you from bondage! The day of your redemption draweth nigh. Cease to waste your wages in that which helps to keep you in want. Regard not wealth as your enemy and your employers as your oppressors. Seek for the union of capital and labor. Be provident when in prosperity. Do not become a prey to designing men who seek to stir up strife for their own selfish ends. Strive for your rights by lawful means, and desist from violence and destruction. Anarchism and lawlessness are your deadly foes. Dissipation and vice are chains that bind you to slavery. Freedom is coming for you, its light approaches as the century dawns.

Men and women of wealth, use your riches to give employment

to the laborer! Take the idle from the crowded centers of population and place them on the untilled areas that await the hand of industry. Unlock your vaults, unloose your purses, and embark in enterprises that will give work to the unemployed, and relieve the wretchedness that leads to the vice and crime which curse your great cities, and that poison the moral atmosphere around you. Make others happy, and you will be happy yourselves.

As a servant of God, I bear witness to the revelation of his will in the nineteenth century. It came by his own voice from the heavens, by the personal manifestation of his Son and by the ministration of holy angels. He commands all people everywhere to repent, to turn from their evil ways and unrighteous desires, to be baptized for the remission of their sins, that they may receive the Holy Ghost and come into communion with him. He has commenced the work of redemption spoken of by all the holy prophets, sages and seers of all the ages and all the races of mankind. He will assuredly accomplish his work, and the twentieth century will mark its advancement towards the great consummation. Every unfoldment of the nineteenth century in science, in art, in mechanism, in music, in literature, in poetic fancy, in philosophical thought, was prompted by his Spirit which before long will be poured out upon all flesh that will receive it. He is the Father of us all and he desires to save and exalt us all.

In the eighty-seventh year of my age on earth, I feel full of earnest desire for the benefit of humanity. I wish all a happy New Year. I hope and look for grand events to occur in the twentieth century. At its auspicious dawn, I lift my hands and invoke the blessing of heaven upon the inhabitants of the earth. May the sunshine from above smile upon you. May the treasures of the ground and the fruits of the soil be brought forth freely for your good. May the light of truth chase darkness from your souls. May righteousness increase and iniquity diminish as the years of the century roll on. May justice triumph and corruption be stamped out. And may virtue and chastity and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness. Let these sentiments, as the voice of the "Mormons" in the mountains of Utah, go forth to the whole world, and let all people know that our wish and our mission are for the blessing

and salvation of the entire human race. May the twentieth century prove the happiest as it will be the grandest of all the ages of time, and may God be glorified in the victory that is coming over sin and sorrow and misery and death. Peace be unto you all !

WHAT ABOUT THE HOME?

A sister in one of the southern settlements of Utah, writes the editors of the ERA touching a subject of great interest to our readers. She declares that she is always praying and working for the enlightenment of the young men of Israel, and so we give room to her letter in full. While her mild criticism is not altogether correct, for the ERA has paid some attention to home affairs, the publication of her letter may result in added interest on subjects pertaining to this significant theme, which is another reason for making it public.

Let the friends of the ERA bear in mind that contributions on the subject suggested will always prove acceptable, for the mission of our magazine is to aid in the betterment and perfection of the youth of Zion, socially as well as religiously. It is also to inspire them with the importance of possessing noble characters as children, parents, citizens and members of The Church, as well as to prepare them to be valiant and acceptable messengers to the nations of the true gospel of Jesus Christ, possessed and taught by the Latter-day Saints. Here is the letter:

DEAR FRIENDS:—I have been looking over the prospectus of the ERA for the coming year, and in it I see the promise of many good things: viz., preparing young men for missionary work, etc.; but I find nothing on home-building, home government, home interest of any kind.

What is the matter? Are our young men so well qualified

for this great mission that nothing need be said about this great responsibility of marriage; of calling spirits into this world; of governing and controlling, training and providing for them? Is this of no importance?

Is it not of importance that a young man know his place as head of a family; the responsibilities and restrictions that the position imposes upon him? Is it not his place as head to know the rights and privileges of his wife, as his helpmeet, and the rights of his children?—or have they none?

To my mind, too many young men are never led to think of the sacred government of home! To be the heads of families, to many, only implies that they have the right to do as they please—the rest of the family have no rights.

The influence of woman in the home has been the theme for ages. What about man's influence in the home? Have they no influence for good or bad? Such a thing cannot be. If, then, their influence is either for good or bad, is it not time that the workers in improvement take hold of these young men and train them that their influence may be for good in the home they shall possess in Zion? If there is any mission on this earth greater than a man's responsibility in his home, I do not know of it! If there is any position a man is ever likely to hold for which so little is done to prepare him, I do not know it! I tell you a woman's mission in the home should not be compared to it. If a woman's influence in the home has been more for good than his, he has neglected his mission.

Think how a woman's hands are hampered, if she has an ignorant husband! All her best desires—her life's mission to help—to make better—are thwarted at every hand, because he does not recognize her right place in his family. How many lives—lives of worthy people—have been spoiled and blighted because they did not know their true relation toward each other in the government of their families.

The *Young Woman's Journal* has for its leading object the preparation of our young women to be worthy *helps* in home-making. Let the ERA prepare the young men to be worthy *leaders* in the divine art of home-building, in its broadest sense, and its mission will be a great one, worthy of the highest praise from an

All-wise Father. It will not be a one-year's course that will accomplish this work. It will take years of earnest endeavor. Ignorance in this regard is almost universal.

ANSWERS TO QUESTIONS.

Wording of the Lord's Prayer.

Is the wording of the Lord's prayer, "Lead us not into temptation," a mistranslation, and if so, how is it that the same words occur in the Book of Mormon?

This is a very difficult question to answer definitely or satisfactorily, as the Lord has not revealed the correct answer. We have, however, an opinion on the matter, and it is this:

Few of the present generation can comprehend the attitude of the Protestant Christian world to the Bible at the time the Book of Mormon was published. Every word in it was regarded as sacred and the word of God. The people worshiped the book rather than the Author. Such was the condition of the minds of those to whom the latter-day gospel was carried. Therefore, not to put fresh obstacles in the way of the honest, or further hurt their susceptibilities, the Lord, in his divine wisdom and loving kindness, permitted those portions of the Bible that were incorporated in the Book of Mormon to appear in the identical language to which the people were accustomed. It was only when a change was absolutely necessary that he permitted it. If this supposition be correct, then in no case would this precaution have to be observed more strictly than in the utterances of the Redeemer himself, as, for instance, in the Lord's prayer.

To show how clearly the text of the Old Testament has been followed, we draw attention to some peculiarities in the extracts from the prophecies of Isaiah that appear in the Book of Mormon. In the second verse of the twenty-second chapter of the second

book of Nephi, the word Jehovah appears with every letter capitalized. It is so printed in the Bible where this same verse occurs. (Isa. 12: 2.) Elsewhere in the Book of Mormon the word appears with only the first letter a capital. In the same chapter (verse 6.) Zion is spelled Sion; in all other places it is spelled with a Z. But in this place it is copied letter for letter from the corresponding verse in Isaiah (12: 6.) In Isaiah (6: 2, 6.) the double plural—both Hebrew and English—appears in the word seraphions. It so appears when quoted in the Book of Mormon. The word silverlings appears (II Nep. 17: 23,) in the reproduction of Isaiah 7: 23. Now silverlings were as unknown to English speaking people at the time the Book of Mormon was translated as they were to the Nephites. These are small things, but they have weight when considered in this connection.

Another thing that must be remembered: it was not until considerably later in the history of the Prophet Joseph Smith, that it was shown to him that the more correct translation of this portion of the prayer would be, "Suffer us not to be led into temptation."

The President's Cabinet.

- 1.—Who are the members of the President's Cabinet?
- 2.—Will there be a new cabinet after March 4?

1.—The present cabinet is: secretary of state, John Hay, District of Columbia; secretary of treasury, Lyman J. Gage, Illinois; secretary of war, Elihu Root, New York; attorney-general, John W. Griggs, New Jersey; postmaster-general, Charles Emory Smith, Pennsylvania; secretary of navy, John D. Long, Massachusetts; secretary of interior, E. A. Hitchcock, Missouri; secretary of agriculture, James Wilson, Iowa.

2.—On November 13, last, President McKinley asked all the members of his present cabinet to remain with him during his second term, a compliment of high degree. So there will be little or no change in the cabinet after March 4, 1901.

NOTES.

Elbert Hubbard thus defines it: "Success is the realization of the estimate which you place upon yourself." There is truth in that, and young men should place their estimates accordingly.

The *Southern Star* closed with its 53rd number, Volume 2, December 1, 1900. For two years, it has been a welcome weekly visitor to our table. It was a true exponent of the gospel in its field which was the Southern States. Here it entered the homes of many Saints and strangers, and cheered hundreds of elders in their labors of love. The reason assigned by its founder, Elder Ben. E. Rich, president of the Southern States Mission, for its discontinuance at this time, is the withdrawal from the mission of a great many elders. There were five hundred in the field when the first number was issued, late in October, 1898, while at the time of closing there were only about three hundred, which number will continue to decrease. The publication was a financial success. Its contents are composed of many noble truths, telling testimonies, and important historical facts, that will long be treasured by those who have read its pages. The *Star* will appear as a pleasant page in the great literary volume of Church publications. We regret its hiding.

There is a growing recognition of the value of moral and religious culture and training which should be steadily encouraged. It is seldom, however, that the need of such culture is advocated for the common schools. But that there are educators who see the need for it is witnessed by the following excerpt from the recent speech of a leading eastern professor: "If we wish to train the highest and best part of the nature of the child, if we wish to prepare him for the greatest enjoyment and the highest achievements in life, if we desire to purify and elevate society and strengthen and perpetuate the state, we should recognize the imperative need of moral and religious education in our public schools. In endeavoring to build up the temple of the new education, while we may lay the foundations in manual training, rear its walls with thorough intellectual culture, adorn its interior with the refinements of artistic training and skill, we should not forget to round the dome and complete the edifice by a scheme of broad and thorough moral education. And if we wish to give greatest beauty and strength

to the structure we should let the light divine illuminate our work by adding to moral education the higher element of religious culture."

"Grandma," said a little boy, "what makes your silver teapot and sugar bowl so black?"

"They have been standing in the cupboard ten years," was the reply, "I have n't thought it worth while to bring them out for any common person's use, and there hasn't been any great occasion in our family."

Ah! how much sunshine and soul health and help are withheld from the world because people dam up the kindness and cheeriness and love; the best ware of the heart closet, because they are not called out by uncommon people, and great occasions, until the luster and shine are replaced by blackness and deadness, where beauty and charm and heart warmth might have been!

"Archie, did you thank the lady for her gift?"

"Yes, mama," replied the child, "but I didn't tell her so."

Many people are admiring others, loving others, thanking others, but "do not tell them so." Dammed-up feeling is the stagnant pool, the uncirculated currency, the hidden silver. It blesses not those whom it should bless, and by inaction grows turbid and dull and unlovely even to him who harbors it. Open the floodgates, bring forth choice wares in fitting praise, high commendation, sweet expressions; circulate your soul coins from heart to heart. Life, vibration, use, are the law of a satisfactory existence. Stagnation is always death, or rust and decay. —*Success.*

The newsboy on the corner shouted: "Evening papers—Stevenson nominated for vice-president!" and the people passed on satisfied. In the next street another newsboy shouted: "Evening papers—Democrats nominate a vice-president!" and the people were curious and bought.

"Who's nominated, sonny?" asked a dry old fellow eagerly.

"Have a paper, sir?" was the answer. This boy was selling the news; the first boy was giving it away. It is easy to pick the winner between the two.

A distinguished theological professor once said: "If I had a son I should tell him many times a day to make himself as big a man on the inside as possible." Young men, too often, want to be big men on the outside.

IN LIGHTER MOOD.

"What!" exclaimed a lord at whose door a young man had announced his name as John Curran; "You are not Curran? You couldn't say 'boo' to a goose!"

"Boo, my lord," replied the wit, coolly.

"Yes, yes!" stammered the lord, "you are the man; come in at once!"
—*Waters.*

* * *

In a recent hunting expedition in Great Britain, Lord Binning was accidentally shot. The noble lord is a bit of a wag, and even when half his leg was perforated with shot from his own gun and he was sitting against a hedge, waiting for a stretcher to be brought, his wit did not desert him, for, as the doctor was binding up his wounds, he remarked:

"I came out to kill grouse—but 'pon my soul, I seem to have bagged a calf."

* * *

The professor, according to a London newspaper, had taken a few of his pupils to the Zoo. While the lions were being fed he remarked to the keeper, with a view to his pupils' instruction at first hand:

"If one of these gigantic and ferocious carnivora should contrive to emancipate itself and should hurl its prodigious strength into our midst, what steps would you take?"

"Bloomin' long uns, sir," said the man; whereat the boys tittered.

* * *

There is a New York physician, says the *New York Tribune*, who takes an active interest in politics and is popular with the "boys," In spite of his jolly disposition he is an extremely thin man, so thin that many a joke is aimed at him. Here is the latest story they are telling about him:

A grocer's boy entered the doctor's office the other day with a basket of fine fruit which some grateful patient had sent him. The doctor told the boy to place the basket in a cabinet which stood against the wall. At the same instant he stepped out of the room, and, going into an adjoining one, manipulated a contrivance which caused an articulated

skeleton within the cabinet to waggle its head and limbs in an appalling manner just as the messenger boy opened the door.

With a yell of terror the boy fled. When the doctor had enjoyed a hearty laugh, he picked up a fine apple and followed the boy into the street to give it to him. "Come here, my boy!" he shouted, "Here is a fine apple for you."

"Not on your life!" replied the affrightened youngster, taking to his heels again, "You can't fool me with your clothes on."

* * *

They were crossing the Atlantic, English and Americans together, and they had fallen into the habit of poking a little harmless fun at each other's national peculiarities. Especially the English ridiculed the American hurry, while the Americans descanted upon the ponderosity of British jokes, and delicately hinted at a certain density of temperament in the typical Briton which made him impervious to humor that was of an airier or more elusive quality.

"Well, now, I don't know," protested an Englishman. "I like a joke as well as anybody; quite depend on *Punch*, don't you know; never have any trouble to understand the fun when there is any; but the matter with your American humor is, so much of it hasn't any point. Now there's *Life*. Pretty paper to look at; well gotten up and all that—but the jokes! I've puzzled and *puzzled* over them, and they simply don't mean anything. When there isn't anything to understand, *of course* a fellow doesn't understand it."

"But perhaps—" began an American girl; and then a look at the Englishman's countenance, so full of placid self-contentment and friendliness, stopped her short. There was a moment of respectful silence, in which he cheerfully met the gaze of the company, with no suspicion that anybody could think there were two sides to the case between *Life* and himself; and then somebody changed the subject and the talk went on.

Next day the same group were on deck at sunset, and the conversation chanced to turn on individual preference of color.

"What is your favorite color? some one asked the American girl. She had none, it happened, so she answered carelessly, and with a smile:

"Oh, I don't know—sky-blue pink!"

The Englishman looked interested. "Really!" he exclaimed. "Rather an odd color, isn't it? Do you know, I don't think I ever heard of it. What is sky-blue pink?"

"Look over there," said one of the Americans, before she could reply.

"Don't you see where the blue water and the blue sky and that pink cloud all come together at the horizon? That's sky-blue pink."

He looked earnestly. "No, I don't see it!" he declared. "I can see blue and I can see pink, but I don't see any shade between the two. Perhaps the glare on the water has dazzled my eyes; my sight is usually very good. Are you sure it's there? Is it quite distinct?"

"It's there if it's anywhere," said the American, feeling slightly ashamed of himself. He walked away hastily with the girl; but when they returned ten minutes later from their promenade, there was the Englishman, a field-glass in hand, still searching the horizon with unabated interest and truly heroic persistence for the sky-blue pink he could not see.

"This is terrible!" whispered the young man as they passed. "Don't you feel wicked?"

"I feel," the girl answered, solemnly, "as if I had told a lie to my baby brother! And any one who lent that man *Life* ought to be prosecuted by the society with the long name for wanton cruelty."—*Youth's Companion*.

* * *

A man went home the other night and found his house locked up. After infinite trouble he managed to gain entrance through a back window, and then discovered on the parlor table a note from his wife, reading: "I have gone out. You will find the key on the side of the step."

* * *

"Oh! why art thou not near me? oh, my love!" sang a serenader in Glasgow, the other night, and yet when the girl, who was leaning too far out of the window, lost her balance and dropped right on him, the fellow acted as confused as could be. Some men cannot stand success.

* * *

"I believe you're a fool, John," testily exclaimed Mrs. Miggs, as her husband unwittingly presented her with the hot end of a potato dish, which she promptly dropped and broke.

"Yes," he added, resignedly; "that's what the clerk told me when I went to take out my marriage license."

* * *

"Lay off your overcoat or you won't feel it when you go out," said the landlord of a western inn to a guest who was sitting by the fire.

"That's what I'm afraid of," returned the man. "The last time I was here I laid off my overcoat. I didn't feel it when I went out, and haven't felt it since."

OUR WORK

CLASS METHODS.

Among the features of mutual improvement work in the Salt Lake Stake of Zion is the holding of monthly officers' meetings, to which all the officers of the associations throughout the stake are invited. Before these meetings, business of a general character is presented that pertains to the welfare of the associations. Methods of conducting classes and rules for attending to other work, are also discussed. Lecturers from other parts of the state, and leading educators, are invited to speak before the officers.

At a recent meeting Dr. George H. Brimhall spoke, treating upon methods of class work. He dwelt specially upon the need of obtaining the interest of the class before educational work could be properly accomplished. Interest is based upon faith, and attention is only obtained when interest can be aroused. He gave several illustrations of the necessity of arousing interest before attempting to teach, dwelling also, upon methods of arousing interest. If this cannot be done directly, then it should be attempted in an indirect way. Here is a clock hanging upon the wall. The sun shines in from a window in the west in the opposite direction, the rays not striking the clock; but by taking a glass and holding it in the proper position, the indirect rays of the sun may be made to strike upon the clock. So in class teaching, if direct interest cannot be obtained, then some scheme should be adopted to obtain the indirect interest of those who are in the class.

He analyzed interest, both direct and indirect, and stated that frequently we do a great deal of our work because of indirect interest, rather than because we are directly interested in the work before us. He cited the instance of a young man who refused to study grammar in

school. He found no interest in it, and came to his teacher and desired to give it up. The teacher said, "I tell you, for my sake, you take your grammar lessons and study them thoroughly, applying your entire mind thereto two hours a day for two or three weeks, and report the result." The young man said, "I will do it for your sake," and set to work to study his lessons in grammar. This was a clear case of indirect interest. He set his mind to the task not because of the lessons, but to please his teacher, and in the course of a week reported to his teacher the result. As he proceeded he became more interested, and said in his first report that grammar was perhaps not so bad a study as he had formerly considered it to be. The teacher told him to continue, which he did, and at the end of two weeks the young man reported that he was becoming fully interested in the study. At the end of the three weeks he received direct interest in the study. This is an excellent example of how indirect interest may lead to direct interest. It should be adopted tactfully by teachers of classes. Teachers should learn what their students are interested in, and from this, whatever it may be, lead them to take interest in that which the teacher desires that they should study.

So, if a young man is uninterested in the study of the Manual, the teacher should learn in what particular thing or study that young man is interested, and let him present his views and ideas upon the subject that pleases him, the teacher taking care that he is led indirectly to the study of that which the teacher desires him to become interested in. As an example: There was an old, simple-minded lady who lived with a family that was taking care of her. They could not get her to work at anything. Whatever they set her to do, she dropped, and carelessly wandered about. The family complained about her conduct, and she was removed to another guardian. This guardian told her to work at knitting, but could not get her to continue the work. Then she set about indirectly to interest her in the work, and took a stick of candy and enquired, "Do you like candy?" The old lady answered, "Yes." She told her then to knit so many rounds on her stocking, and she would give her the candy; then the knitting was done. She continued this, gradually lessening the amount of candy given, and increasing the amount of knitting, until finally interest became settled in the work of knitting instead of in the candy, and the old lady became one of the most inveterate knitters in the land. Thus indirect interest may become direct interest.

Three essential points in successful teaching: order, attention and instruction. The last should never be placed before order or attention.

Your motto should be, have order, gently if you can, but have order. To obtain this, everybody should be employed, and the teacher should have the knack of directing others to profitable doing. The teacher would gain respect through masterly management. Children respect a teacher who manages them, but disrespects one who does not.

Special care should be given the careless members. Programs should be carried out, and the meeting should close on time. Each lesson should be pre-viewed as well as reviewed. Exercises from the ERA may be used to create an interest. Ask questions from the last number, or assign them for answer at the next meeting. Provide occasion also for testimonies and miscellaneous exercises; and, in assigning your lesson for next meeting, let each member who is assigned a part, be made responsible for that part by requesting him to accept the lesson assigned.

"What would you do with a boy, who, during the exercise, is principally interested in sticking pins into his neighbor?" was asked of the lecturer. "Give him a talk on pins, or let him talk to you and the class on the subject," was the reply. An interesting talk could be made on pins. Make it an indirect way to interest in the Manual.

HOW TO CONDUCT RECITATIONS.

There are three methods frequently used in calling upon students to recite. These should be alternated, in order to obtain the best results.

First, there is the consecutive, or turn method, which has these advantages: It is rapid, there is no time lost in designating the pupils to recite. It gives all the pupils an opportunity to recite. Its disadvantages are: It fails to necessitate close and universal attention. It even permits a partial preparation of the lesson, which, however, may be avoided by beginning in the center, or other parts of the class or roll, instead of at the head. It prevents a most thorough testing of the class.

The second is the promiscuous method whose advantages are that it secures and holds the attention of the entire class, which is secured by

introducing the question or topic before designating the pupil to recite. It necessitates the preparation of the entire lesson by each pupil, and permits a most effective distribution of the tests. The recitation is thus made a thorough mental drill—a mental gymnasium. Its disadvantages may be named as follows: It is less rapid than the consecutive; not so easy for the teacher, and the pupils have not an equal opportunity for reciting, many being often omitted, which, however, may be avoided by having numbers, or cards, in the hands of the teacher. It permits an improper distribution of the tests.

The third is the simultaneous, or concert, method of answering questions, which may be occasionally introduced into the association with much profit, creating great interest, but only to be used occasionally. Now, the three methods may be effectively combined, and the teacher who can train himself to the careful combination of the three will not fail to awaken an interest in his students. In this connection, it should be said that other questions than the review questions which are given in the Manual should be carefully selected by the teacher to bring out the full force of the lesson in hand.

DO COUNSELORS GO OUT OF OFFICE WITH PRESIDENTS?

When a superintendent or president of Y. M. M. I. A. is released or removed for any cause, do his counselors remain in office and become the counselors of his successor, or do they go out of office with the president?

This question, having been submitted by several persons, was considered at the meeting of the General Board on Wednesday, January 9, and the Board unanimously decided that: When a superintendent or president is released or removed for any cause, the assistants or counselors continue to preside over the organization until a new presiding officer is appointed, and then he chooses his own counselors with the approval of the stake presidency in the case of a stake superintendent, and of the Bishop of the ward, in the case of a ward president. In this respect, these officers are exactly similar to the counselors to officers in the regular Church organization.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*December* 18—Nat M. Brigham delivered an eloquent lecture in the Assembly Hall on the "Grand Canyon of Arizona"..... A telegram from Cheyenne announces that the U. P. Ry. has let a contract for a railroad from Echo to Salt Lake through the Wasatch at a cost of six million dollars.....There is a general movement throughout the State to vaccinate the inhabitants owing to the spread of small pox.....21—President Joseph F. Smith returns from a long visit in Mexico and Arizona.....Ira Allen, age 86 years, the founder of Hyrum, Cache Co., died.....22—Mrs. Sarah E. Anderson, a member of Utah's first state legislature, born Kaysville, 1853, died in Ogden.....23—The birthday anniversary of the Prophet Joseph Smith was observed by appropriate exercises in many of the Sabbath Schools of The Church.....26—The seventh annual meeting of the State Teachers' Association opened in the Assembly Hall, Oscar Van Cott, president.....The trustees of Salt Lake County school districts refuse to obey the vaccination order of the Board of Health.....Jane Ballantyne Taylor, born April 11, 1813, wife of the late President John Taylor, died.....27—President McKinley promises Congressman W. H. King that on his visit west next summer, he will come to Salt Lake.....28—Frank B. Cooper, superintendent schools, Salt Lake City, was elected president of the State Teachers' Association.....29—Reed Smoot withdrew from the Senatorial contest.....Salt Lake City sold \$500,000 refunding bonds to Farson, Leach & Co.....The mine dividends for December amounted to \$278,500.....31—There is talk of forming a new company to establish an additional telephone system in Salt Lake City.....The year closed with a heavy frost. Many water pipes were damaged.....Several of the churches held new century services, and at midnight the bells and whistles over the state announced the new year and the twentieth century.

January 1, 1901—At services in the Salt Lake Tabernacle, attended

by 5,000 people, President Lorenzo Snow's greeting to the world, is read by his son LeRoi C. Snow.....The contract for the Cache County sugar factory is closed by Hon. David Eccles.....2—The city council committee of Salt Lake report favorably on the petition of the Rio Grande for closing certain streets for the railway shops.....3—During 1900, Utah produced \$4,237,726 in gold and 9,500,000 fine ounces of silver, and stands 6th among the mineral producing states.....4—W. J. Newman was elected president of the Salt Lake Board of Education and Thomas D. Dee, of the Ogden Board.....5—Judge Ogden Hiles retires from the equity division of the Third District courtJoseph R. Walker, born England, August 29, 1836, prominent in business and mining, died in Salt Lake.....Governor Wells and all other state officers, as well as county officers in all parts of the state, were sworn in, and continued or began their duties.....Apostle F. M. Lyman returned from an extended trip through the eastern states8—Shure Olsen, who came to Utah in 1849, died in Salt Lake City, in his 83d year.....10—C. K. Bannister, the engineer of the great Ogden Canyon power works, died in Ogden, aged about 54 years.....11—Oliver Hodgson was made bishop of the 3d Salt Lake Ward instead of Samuel Browning removed to Ogden.....President John M. Springer of the Live Stock Association, arrives in Salt Lake.....12—The Republican legislative caucus nominates Wm. Glasmann for speaker of the House; and the Democratic caucus names A. J. Evans for President of the Senate.....The Republicans appoint a senatorial caucus committee.....13—The miners employed at the Pleasant Valley Coal Company's mines at Winter Quarters go out on a strike.....A Great landslide in Ogden Canyon destroys one of the canyon bridges.....The Utah Stake of Zion was divided into three stakes.....Parowan celebrates the 50th anniversary of its founding with appropriate ceremonies.....14—Over 4000 live stock people are in Salt Lake. The first meeting will be held in the Assembly Hall.....The fourth Utah State Legislature convened, and chose its officers.....15—The Utah and Wyoming legislatures met in joint session and listened to the biennial message of Governor Heber M. Wells.....The National Live Stock Convention held its opening meeting addressed by Gov. Wells, Acting Mayor Buckle, and by President Springer, who gave his annual address.....16—The cattlemen were entertained at receptions and concerts.....Speaker Glasmann introduced a plural marriage bill in the House, legalizing present plural marriages under certain conditions and punishing future marriages.

DOMESTIC—*December 17*—The House Committee on Indian affairs reported nine million dollars for the Indian agencies of which there are 44, eight having been omitted, including Lemhi, Ida.....Arguments began on cases in the U.S. Supreme Court whose decisions it is expected will fix the status of citizens in Porto Rico and the Philippines, decide whether the inhabitants are citizens, and whether the constitution follows the flag.....The military board began the inquiry into the case of hazing cadet Oscar Booz at West Point from the results of which he died.....18—The government will return the volunteers in the order in which they went to the Philippines, the first to leave January 1.....20—The Senate ratified the Hay-Pauncefote treaty by a vote of 55 to 18. The treaty modifies the Clayton-Bulwer Convention of 1850.....Edward Cudahy, of Omaha, pays \$25,000 to kidnappers for the return of his son who was abducted on the 18th.....The plurality of President McKinley in the recent election was 859,824. Total vote cast 13,967,299: for McKinley, 7,217,677 Bryan, 6,357,853.....26—The sum of \$293, one dollar to each, was distributed to the lepers of Molokai, a gift of the citizens of Honolulu, on Christmas.....31—According to Dun's review, the industrial world closes an exceptionally prosperous year.....One hundred thousand people heard the chimes of Trinity Church, New York, ring in the new century at midnight.

January 1, 1901.—A brilliant New Year's reception was given by President McKinley at the White House.....Ignatius Donnelly, author and politician, died at Minneapolis, Minn.....3—Director of the mint George E. Roberts gives the mineral production of the United States: gold in 1900, \$79,322,281; silver in fine ounces 59,610,543.4—The Congressional Committee appointed to enquire into the hazing of Cadet Booz, at West Point, begins its labors.....5—The gold in the treasury of the United States amounts to \$480,709,005, the largest amount ever held.....6—Philip D. Armour, the packer, millionaire, and philanthropist died at his home in Chicago.....General McArthur orders the deportment of several rebel Philippine generals to Guam.....The army bill is considered in the Senate.....7—The sixth session of the Idaho legislature convened.....8—The House passed the Burleigh bill increasing the number of Congressmen from 357 to 386; under it, no state will lose a representative in the next decade.....President McKinley is suffering from an attack of la grip.....10—Senator Teller presents the appeal of the Filipinos to the Senate, and Senator Hawley declares it a treasonable document,12—The United States Senate devoted a day to services and

eulogies in memory of Cushman K. Davis.....In an interview with President George Q. Cannon, in Honolulu, he declares with regret that the Hawaiian race is rapidly disappearing, and that a remedy for their extinction would be their separation from the evil influences of the outside world.....A New Jersey man has received signals over a kite wire which he thinks came from one of the planets.....Seven people are killed in a false fire panic in Chicago, and many injured.....13—Governor Hunt abolishes the Coeur d'Alenes permit system in Idaho.....15—A mob at Leavenworth, Kansas, burn the negro murderer of a white girl to an iron stake, witnessed by eight thousand people.....Dubois is elected Senator from Idaho.....16—Thirteen people are badly injured in a wreck on the Union Pacific, at Hilliard, Wyoming.

FOREIGN—December 17.—One hundred and thirty-six persons were drowned in the disaster to the German school ship, *Gneisenau*.....19—The Boers have invaded Cape Colony.....The envoys at Peking have agreed to the joint note.....20—The British court at Colesburg flees to Capetown on account of the Boer invasion of Cape Colony.....21—The British war office declares that reinforcements of mounted troops will be sent to South Africa.....Reports from Vienna detail fearful atrocities committed on Christians in Armenia by Mohammedans led by Haiduk Islam.....22—The joint note of the powers containing the demands upon China is made public.....25—The outbreak in Cape Colony is considered very serious.....The joint note of the powers was delivered to Prince Ching who forwards it to the Imperial court.....28—A fierce gale sweeps the coast of England causing great loss of life and innumerable shipping casualties.....29—There were thirteen failures in London, and the mining market was the worst since the Baring smash.....31—The Boers surprised the British at Helvetia in the early morning, wounding four officers and twenty-two men and killing eleven.

January 1, 1901—The slayer of Baron Von Ketteler is beheaded in Peking.....The czar thanks his soldiers on their return from China.....2—Queen Victoria bestows an earldom on Lord Roberts, and he is made a knight of the garter.....The Boers are marching on Cape Colony.....3—Lord Roberts was royally greeted in London after a year's absence in South Africa.....11—The situation in Cape Colony looks more threatening.....13—The Chinese have appended their official signatures to the joint note of the powers.....Near Odessa, Russia, 120 railway passengers, snow-bound in a blizzard, were frozen to death.....16—Great Britain refuses to accept the Hay-Pauncefote treaty.

CALIFORNIA ❀ ❀ ❀

Wheatine



Surpassing in Nutritive Value,
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Excellence:

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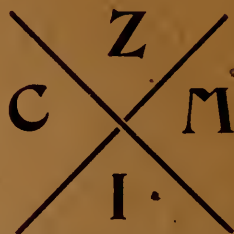
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